The Enemy of Idleneſſe.

# Teaching a perfect platforme how to indite Epiſtles and Letters of all ſorts; aswell by anſwer as otherwiſe, no leſſe profitable then pleaſant.

*The whole deuided into four books,* now newly publiſhed and augmented, by *W. F.*

The Contentes appeare in the Table at the latter end thereof.

This book by practiſe of the pen,
and iudgement of the wiſe,
Stands Enemie to Idleneſſe,
And friend to exerciſe.

Imprinted at London by *Richard Bradocke.* 1607.

# To the right worshipfull and vertuous, Master Anthonie Radcliffe, Master of the worshipfull companie of the Merchant Tailors of London, and other the wardens and Commonalty of the same: All increase of worship, with prosperous proceedings, and eternall felicitie.

VVho couets craggy rock to clime of high Parnassus hill
Or of the happy Helicon, to draw and drink his fill
Let him the worthy works, survieu of Phare that fame so high
Or happy phrase of Heywoods verse, or Turbervilles mighte
Or Googe, or Golding, Gascoine else, or Churchyards Whetstone, Twyne:
Or twenty worthy writers moe that draw by learned line.
Whose painful pen hath well prevayl'd ech one his proper phrase
Whose right renoune aboue the skies with plaine shine shall raise
And hast him thee: No such thing here that worthy scarse the
Sane onely how to learne to indite a Letter, that is true: (view
Appelles pictured peece past brute, so is Pigmalions still,
No curious cunning coucheth here fine fancies to fulfill,
Here rests a plain vnpolisht work, wherat grey beards may grop
And find therein some needfull thing for their behoofe I hope.
Who then doth think, he surely shall haue that he thinks to find
A work that may right well (I trust) content ech mans mind
And such a worke as needfull is, (so doth experience prone)
Where vrgent matters of our own, or friends to write vs moue
As for example, when our friend in any forren land,
Far distant dwels, and we desire to let him vnderstand,
Of this or that, of wars, of peace, of strange newes or else,
Of other things that need requires, this worke the practise tels,
And shew by leuing letter how our mind shall be discust,

With bread of barley, when it should for lack of food be dead.
So yet if Momus bap to mow, or Zoilus chance to chide,
(whose churlish cheeks ech painfull pen of force sometime must)
I bow to your worships I appeale, for iust defence herein,
Requesting that your lawfull aide, and fauour I may win,
Which once obtaind (I make account) will fully countervaile,
The basenes of my simple style that else may not auaile:
Through bauiul bit of stinging tongs that vlcer cause to fester
Id couert dark with deepe despite, against ech honest matter
Therefore in humble wise (I say) your patronage I crave,
From rude and ranke reproches all, this simple work to saue.
So shall you still encourage me, to practise further paines,
And pray for your prosperitie, to him that rules and reignes,
In heauen aboue, where I do wish (when ye haue run this race,
Of mortall life) your worships all, to haue a dwelling place.

Yours at commandement,
W. Pullwood.

What order wee must method keepe therin obserue we must.
How to begin how to proceed, and how the shall end
Must ordered be in absent affaire, to foe, or else to friend:
So that perusing these precepts in euery point throughout,
A Letter wee fully well may frame we shall no doubt.
By which meanes we shall thinke we may communicate our heart
Vnto our friend, though distance far haue vs remoued apart.
By letter we may absence make, euen presente selfe to be,
And talke with him as face to face, together we did see.
By letter we may tell our ioy, by letter shew our griefe,
By letter from our friend againe, we may receiue reliefe.
By letter what so heart can thinke, or what can head deuise,
To friend or foe, the same we may present before his eies.
Our purse at home in stable stands, or purse also we spare,
When loving letters trot betweene, & wind to mind declare:
It blabbeth not abroad the bid and secret of our minde,
To any but vnto him, to whom we haue offended.
And looke what so we charge it tell, it misseth not a iote,
If euer messenger for word of mouth might hap forget his note:
And either doth somewhat too much, or else leaue some vntold,
So that the little letter well to trust we may be bold.
And might I speake in praise of our, but sure it finally needeth
For very need is selfe the proofe in euery brein now breedeth
To weigh how present make perhaps he not so finely pend,
As such a matter might require, yet pardon do me lend,
For know ye sure, I meane not I, be cunning clarke to teache,
But rather as the vnlearned sort, a few preceps to preache:
A needles thing no doubt it were vnto the body sound,
To minister Phisition aide where no disease is found:
But if disclaiming tongues dare say I boldly done of thee,
To take in hand so great a charge, then should I haue let it be:
That other some more learned head, or wit of better frame
Might haue deuised out the same with praise inough & braue
Yea better that the bodie should be fed,

With

or pleasant conceit: whereby thou shalt not only obtaine at his hands the more friendship, but also purchase to thy selfe the more experience, which consequently will turne both to thy pleasure and profit. And not that only shalt thou learne by reading of these leaues, but also pretily to quip thy foe, and orderly to answer whomsoeuer shall write vnto thee, be it friend or foe, high or lowe, rich or poore, old or yong, or whatsoeuer he be. When how ignorant a great number are, and what blockish Letters do passe betweene many, and so consequently what needs of reformation, I refer me to thy reasonable consideration. Well I wot, and willingly will confesse, that of many other I am the most vnmeetest to take this charge in hand, as well for lacke of learning, as want of wisedome, and yet as apt as any, in respect of good will to aide the ignorant, and to bestow abroade the simple talent that God hath lent me: wherein how slowe and vnwilling to do the like many learned and wise are, who far better might profit their country, (the aduancement whereof ought chiefly to be preferred) with sobbing sighes may sorrowfully be considered: and haue (no doubt) great need to be spurd and pricke forward, euen like vnto fat loytering iades, that sticke fast in the myre, when the lirle lean nagge surreth on apace. I trust thou shalt herein finde variety and choyce of matter, sufficient to satisfie thy expectation, and such as may serue for thy commoditie, so doing I haue my desire. Be not then too carping curious especially aboue thy capacity, that the olde Prouerbe (*Asinus ad lyram*) be not verified in thee.

Thus fare thou well.

The

# To the reasonable Reader.

So many men, so many mindes. As many faces, so many fauors. It is seldome seene, two men to be in one mind, nor two faces in one fauor. A verie hard matter were it then, for one man to paint rightly all fauors, but much harder to please well all fancies: for that were to do that which neuer yet was done. And as I am no perfect Paynter, (for that I cannot cunninglye iudge of all colours;) so am I neither a pleasing Poet, for that I am ignorant of a number of notable fictions, wherewith some others are fully fraughted, yet will I do mine endeuor to please as many as I may, especially such, as will rest themselues vpon reason, the other to please it were very geason.

But now let vs come neere to the matter. The cunning clarke hath small neede of a teacher. It is the vnskilfull scholer that wanteth instruction. Mine only intent therfore at this instant is to place downe such precepts, and set forth such instructions, as may (in mine opinion) best serue to edifie the ignorant; and those not vnprofitable, but very needfull. The matter that I meane to intreat of, I haue intituled, *The enemie of Idlenesse*. It consisteth chiefly vpon sundry necessary instructions and examples, for the enditing and composing of Epistles and letters, which title I haue thought conuenient to be aded thereunto, for that not only, when weighty busines and vrgent affaires require, it may stand thee in good steede: but also at idle times, when opportunity permitteth for the auoyding of idlenesse (the capital enemie to al good exercise, and comon consumer of youth,) this work teacheth thee in what sort thou maist (I say at such vacant times) take thy pen in hand, and gratifie thy friend with some pretty

or

## Containing certaine necessary Instructions for the inditing of Epistles and Letters, with their examples.

### And first of the definition, intention, and commendation of an Epistle or Letter.

FOr as much as wee are determined at this present to intreate of the inditing and composing of Epistles and Letters, wee doe therfore thinke it conuenient (*more Philosophorum*) first of all to define what an Epistle or Letter is, to the ende that the matter which we take in hand may the better bee vnderstoode (wherein also wee intende to bee briefe.) Definition

An Epistle therfore or letter is nothing else, but a declaration (by writing of the mindes of such as bee absent, one of them to another) euen as though they were present. And as touching the certainty where, and when the same was firste inuented, surely I thinke it not greatlye to the purpose, neither haue I much searched to knowe it: yet do I remember, that the an-

## The booke to the lookers on.

*WHo lacks experience or deepe wit to indite,*
*A Letter or epistle to his friend,*
*Who willing would in friendly sort requite,*
*The friendship badly letters friendly pend:*
*Or who his foe (that hath him offred wrong)*
*Would gladly teach to sing the selfesame song.*

*Who would a Lord or Lady write his will,*
*To rich or peere expresse or plaine his minde,*
*Who so aright would rule his quauering quill,*
*In great or small affaires to him assignde:*
*Let such (I say) my leaues and lines well viewe,*
*So shall they find the forme and order due.*

*And if I then a double thankes deserue,*
*Yet single share I seeke but to obtaine,*
*From reasons rule I wish no man to swarue,*
*Then maist by me, I nought but by thee shall gaine:*
*Report a truth he not to curious nice,*
*Els shalt thou know of Midas eares the price.*

The

may not forget the ſingular delectation of mind that we often poſſeſſe thereby, in the pleaſant diſcourſing with our friends, & as it were in the enioyning of their company, and preſence, euen at ſuch time as when they be far diſtant from vs, which no doubt ſtrongly tendereth the vſe of epiſtles and Letters to be moſt needfull and cómodious.

Of Epiſtles or letters there be three principall ſortes, for ſome are addreſſed to our Superiours, as to Emperors, kings, princes, &c. Some to our equalls, as to merchants, burgeſſes, citizens, &c. Some to our inferiours, as to ſeruants, labourers, &c. If wee ſpeak or write of, or to our ſuperiours, wee muſt doe it with all honour, humilitye and reuerence, vſing to theire perſonages ſuperlatiue and comparatiue termes, as, Moſt high, moſt mighty, righte honourable, moſt redoubted, moſte loyall, moſte worthie, moſt renowned: and ſo of the reſte altogether according to the quality of their perſonages: and it is to bee noted that of ſuperlatiue, comparatiue, poſitiue, or diminutiue termes, we muſt vſe but three at once at the moſt.

Note alſo that moſt commonly in Epiſtles or letters, there bee three neceſſarie

cient poet *Lucane* doth giue vs some cause to coniecture, that the inuention of Epistles was firste found out in the Citie *Memphis*, saying thus, *Confectur bibula Mephitis charta papiro*. And surelie by the opinion of sundry others the same shoulde appeare to haue beene inuented long before the vse of Orthographie was knowne. For the Egyptians, before the deuise of Orthographye or writing was practised, did accustome to communicate their mindes one to another by certaine figures, Characters, and shapes of thinges, which serued them in steade of Epistles or letters: wherby the antiquity thereof appeareth to be such, as the same maye rightly be coniectured to be brought forth euen almost with the creation of man. So that it should not seeme altogether needlesse, to giue any further commendation thereunto, were it not that a good thing cannot bee too much prayed: for (ouer and besides that wonderfull antiquity) the very continuall and dayly necessity thereof, together with the conuenient and profitable direction thereby, either of our own busines or others, doth greatly aduance the due commendation of the same: wherein also wee

may

fice, Nobilitie, Science, or Parentage: And if we write moe of them than one, the chiefest permanent dignities must bee written first, then the consanguinity, and afterwarde the mutable dignity, as for example: To my Lorde of such a place my cosin, Maister of the requestes, &c. If we write to our Superiour, wee muste vse all honour and reuerence, without embasing his name, or style, as: To the King our Soueraigne Lord: To our Reuerend father in God the Bishop of &c. To the high and mighty Prince my Lord &c. To my Lorde &c.

If we write to our equall, we must place in the superscription, his name, and the name of his dignity or office, furnished with a seemely positiue, or two at the most, correspondent to the manners and dignities of the person, as, To the right worshipfull, such a one, Merchaunt and Citizen of London. To his most assured (or trusty) friende, such a one, &c.

If we write to our inferiour, wee may vse in our superscription: To his louing sonne such a one. To his trusty seruaunt such a one, &c.

It is to bee noted, that it becometh not

points to be obserued. The first is the salutation or recommendation, which is made in sundry manners, according to the pleasure of the inditer, as may well bee perceiued by diuers styles hereafter following.

The second is the superscription, which must be done according to the estate of the writer, and the qualitye of the person to whome we write: For to our superiors, we must write at the right side in the nether end of the paper, saying: By youre most humble and obedient sonne, or seruant, &c. Or Yours to commaunde, &c. And to our equals, we must write towards the middest of the paper saying; By your faithfull frende for euer, &c. Or, Yours assured, &c. To our inferiours wee maye write on high at the left hande, saying: By yours &c.

The third is the Superscription, which must be vpon the backside, the letter beeing closed, sealed, & packed vp in seemely sorte, whereupon must bee written his name to whome the letters shoulde bee addressed, and his dwelling place, (if it be not notoriously knowen) placing therewith the name of his Dignitye, Lordshippe, Office,

terme, You: but to them whome hee leſſe eſteemeth, and are more ſubiect to correction, he may vſe this terme, Thou, or otherwiſe at his diſcretion. Alſo a father to his ſon may do the like.

If Epiſtles or letters ſhould bee written amongſt fond, lunatike, or folkes without reaſon, to ſuch manner of people it were but ſimplicity to giue inſtructions. Yet notwithſtanding, becauſe this place remaineth vnfurniſhed, and for that *Stultorum infinitus eſt numerus*, I wil declare ſomthing of that which I haue ſeen and heard: For ſome write thus, Patricke Spendall Prince of Pouerty, to his Gallie Dany Dawcock, Doctor of Drunkenſhip ſendeth greeting, &c.

Before wee take in hand the materiall inſtrumentes wherewith to write an Epiſtle or Letter, wee haue chiefly to conſider theſe points following: to wite, the eſtate, dignity, or qualitye of him vnto whome wee write: whether hee bee a publike perſon, or a priuate, whether he bee ritch or poore, a friend or an enemie: alſo whether hee be of our familiar acquaintace, or but a ſtranger vnto vs. There bee ſome of ſo ouerthwarte a nature, that

an inferiour perſon, writing or addreſſing his wordes to his ſuperiour, to ſpeake or write by the imparatiue or commaunding moode, as if one ſhould ſay thus: Soueraigne, king: beholde a valiant man, make him knight: Beholde ſuch a one, who is a good Clarke, giue him a benefice: But with all humility wee muſt ſay: Most ſoueraigne, I aſſure your maieſty that hee is an expert man, pleaſeth it you to haue him in remembrance: Such a one ſeemeth vnto me to be verie learned and faithfull, it were a charitable deede of your maieſty, to prouide for him, and therefore I am bold to commit him to your remembrance.

If wee addreſſe our letters to our equall, we muſt write with a certain familiar reuerence, vſing poſitiue and comparatiue terms and very fewe ſuperlatiue, as, Wiſe, ſage, honorable, worſhipful, diſcreet, renowned, &c.

If we write to our inferiour, wee maye vſe a certaine kinde of modeſt and ciuill authority in giuing them plainely to vnderſtand our intent and purpoſe.

A Merchant hauing many ſeruauntes, to his chiefeſt may ſpeake or write by this terme,

nably excuse, whereas the enemy contrariwise, quickly reprehendeth and arguyeth, yea, where there is no fault nor cause of offence. And therfore hee that writeth to a person of small acquaintance, or where he doubteth will be small estimation made of his writing, must wisely and first of all declare that hee hath just occasion, for some honest cause, to beare him good will, and therefore at this presence hath but rather thought good to visite him with his letters: but yet to vaunt himselfe, nor to write arrogantly, as to say, I, seeing that you should be ignorant and vnlearned, &c. And then afterwards to be briefe and circumspect.

And about all things wee must take heede, that wee write not of higher matters then our knowledge or capacitie doth comprehende, for thereby are fooles knowen and manifested, euen as they bee that presume to dispute of things, that either they vnderstand not, or else haue very little knowledge in them.

Also wee must not write to them that be simple and ignorant by termes that be strange and vnknowen, for so should they haue iust occasion to suspect, that wee de-

ride

that they neuer take pleasure to reade any thing that is written vnto them, be the matter neuer so pleasant or eloquently penned, such it behoueth vs to write plainly & short. But to them whom we know doe take pleasure in reading of Letters, we should, & maye without danger, write both amply and eloquently.

When we write to the spiritualty, wee must reuerence them, and that by right, for such persons are called of GOD to high dignities: and if wee request anye thing at their handes, wee must humble our selues, giuing them that honoure and reuerence which is iustly due vnto them. Yee we must warily take heed that wee exalt them not to much, and more then reason would permitte for so might we bee hereof flattery and adulation, and also themselues also might therewithall iustly be offended: therefore let vs take heed that we write not rashly or vnaduisedly.

But if we write to our friende, wee maye make our Epistle or letter, long or shorte as we shall thinke best, and as it shall bee most delectable: For a friende taketh all things agreeable and in good parte, and excuseth euery thing, that bee maye reasonably

be added thereunto agreeable remedies, as *Terence* doth, excuſing diſſolute perſons, for hee ſaith, *It* is eyther through negligence of their parentes, or for pouerty, or by flattery. And ſo likewiſe, hee that would defend a theefe, may alledge that it was done through company, or euill counſel, or throgh pouerty, or that he was diſtract of his wits. Who wil more circũſpectly and narrowly intreat of ſuch matters, let them read Maſter *Wilſons* Rhetorick, or Maiſter *Reynolds*.

Moreoner there bee ſundry other ſortes of Epiſtles and letters, for ſome are Theologicall or deuine, as bee the Epiſtles of *Plato*, of *Denis*, and of the Apoſtle S. *Paule*, *S. Peter*, S. *Iames*, and S. *Iohn*; other ſome are of manners and vertues, as thoſe of *S. Auguſtine*. *S. Hierome*, *S. Ambroſe*, *Seneca*, *Cyprian*; and other ſome are of greate importance, as of peace, warre, and gouernement: other ſome of newes: other of recommendations: other of admonition: other of loue, as be thoſe of *Ouid* and of *Propertius*: other of domeſticall familiarity: and other ſome are pleaſant and ioyfull. But in this little volume wee will onely intreat of the moſt vſuall, and of

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ride and mocke the m.

And in fine, receiue this for a principle, that the best language that may bee is the common and familiar speech, and not of rare and diffused Phrases, or inkehorne termes scummed from the Latine, nor of to base termes and barbarous, or termes vnknowen, except in certaine places, for there is nothing more decet than to keepe a meane in all thinges, and nothing more sure then to swimme betweene two Riuers: *Nam in medio consistit virtus:* And as *Horace* saith:

*Est modus in rebus sunt certi denique fines,*
*Quos vltrà citraq; nequit consistere rectum,*
I meane there is in matters all,
and certaine bounds are pight:
One this side or beyond the which,
nothing can stand thats right.

Furthermore it is to bee considered, whether the matter that wee write of bee honest iust or such like: or whether it bee slanderous, doubtfull, obscure &c. For if the matter of it selfe bee honest & perfecte, then needeth it but small perswasions: but if it be doubtfull, or obscure, it behoueth to make the larger discourses: if it be slanderous and vnhoneſt, then muste

be

THE Epiſtle of Doctrine may bee certaine or doubtfull in his ſubſtance: certaine, when wee render a cauſe, reaſon, authority, or opinion of that which we write; doubtfull, when wee leaue the matter in ſuſpence or not fully condeſcended vnto, as if we ſhoulde write thus: You haue written vnto me to certifie you, whether Lorde, were vnlefull to ride vpon a Sabboth, & practiſe ſuch other like trimtrammes. For anſwere: Seeing that of many ſuch like matters, there be diuers opinions, I leaue the cale euen as it is: For in this matter and other of greater importance, wiſer men then I, doe ſtand in doubte. I will therfore hold my peace, and make you none other anſwere.

*Example of an Epiſtle of Mirth.*

AN Epiſtle or letter of mirth, muſte bee indited with pleaſant language, as to ſay thus: For newes in theſe quarters, you ſhall vnderſtande; that one of our neighbors is lately returned from *Turky*, and hath told mee for a certainty, that the great *Turke* doth altogether wallowe in worldly pleaſures, wherein hee ſeeketh his onely felicity. Thus amongeſt other

his

some diffusedly, and the ouerplus shall remaine to the imagination of gentle minds, who by the skill of their penne, were able to repaire the whole ruine of Rhethoricke, if there should happen any destruction or detriment.

Euery Epistle is either of Doctrine, of Mirth, or of Grauity. The Epistle of doctrine is that, wherein is expressed all good and euill thinges to them that bee absent. That of mirth is, which by pleasant song, and familiar language, is made either to comfort, to reioyce, or to get the good wil & beneuolence of them whom we write vnto. And that of Grauitie is, when the matter is morall or ciuill, &c.

And al these three sorts doe tend to their proper endes. For whosoeuer writeth of Doctrine, ought to haue regard to this end: to profit and instruct them vnto whome he writeth. He that writes of mirth, must tende to recreation and pastime, wyngioyfull and merry language, pleasant speech and iests. He that intreateth of grauity, must haue respect to honour and profite.

*Example of an Epistle of Doctrine.*

THE

may be said of the refusall, delay, or subtill reasons, but that we be forwards, traitours, wicked heretickes, and worthy of perpetuall reproach? For my part, I will rather quite abandon and put all in hazard, then otherwise. The like I also require & counsell you to doe, to the end that wee may get euerlasting honour, &c.

*The deuision of an epistle or Letter.*

IT is to be noted that euery Epistle containeth three parts, euen as any argument doth, which consisteth of the *Maior*, the *Minor*, and *Conclusion*, which the Orators call the *Cause*, the *Intent*, and the *Consequence*. The *Cause* is in place of the *Maior* which mooueth or constraineth vs to write to another, willing to signifie vnto them our minde. The *Intent* is in stead of the *Minor*, whereby we giue them to vnderstand what our minde is by Epistle or letter. The *Consequent* or *Conclusion* is of it selfe sufficiently knowne.

*The first stile or manner wherein the Cause is specified.*

SIr, you haue written vnto me, and required me that I would lend and send to you

his pastimes, hee delighteth in singing & Musitians, whome at the beginning of Winter he sendeth into a certaine countrie so cold, that their voices and tunes as soone as they are out of their mouthes, doe continuallie remaine altogether, frosen untill such time that the Winter bee past: And when the spring time approcheth, then this great Turke accompanied with the Ladies & Damosels of the Countrie, causeth sundry great feasts and banquets to be made, remaining there till the sunne waxe warme. And then begin the voices and tunes of the yeere past, to unfolde and shewe, resounding very melodiously in the aire throughout the whole country, &c.

*Example of an Epistle of Gravity.*

AN Epistle of Gravity, as before is saide, must bee of Morall or ciuill matters tending to honour: as to saye thus: Sir, seeing that the publike weale is to bee preferred before particular profite, how can we honestly refuse this combate? And if for the maintaining of the faith of Iesus Christ against the Turke, wee ought to spare neither bodye nor goods: what

may

swading or disswading. He that can artificially and cunningly handle an Epistle, may begin with the intent, afterwards tel the cause and end with the consequence, or begin with the consequence after declare the intent, & then the cause, ordering the whole matter as vnto himselfe shall seeme best and most decent.

*The second style, wherin the cause is first, afterward the Intent, & then the Conclusion.*

The cause

The thing which God & nature would principally shoulde be desired with most hearty affection, and the which I perceiue to be implanted in my selfe more then any other thing, (my singular & perfect friend) is to know, to learn, & to practise al honesty & humanity. And aboue all Oratorie writing of humanity, the sentences of Tully are preferred, and so that he be esteemed of al men the prince of eloquence (yet notwithstanding partly vnknowne in these quarters,) and notably magnified at Paris the fountaine of science, therefore haue I thought good to write vnto you, as to him whom I account my singular friend, requesting you aboue all

The intent.

The conclusion.

pou by your Jackie this bearer, one of my [illegible] your [illegible]
[illegible] by your [illegible]
ly [illegible] and [illegible] your
great [illegible] and [illegible] fore, and
[illegible], and by meanes [illegible] of
humanitie) [illegible], to make pou
answere, one, who altogether is de-
termined to shewe pou that pleasure, to
learne and [illegible] pou the lesse that pou de-
maunde of [illegible] in so doing. I hope that (*in
casu formâ vel materiâ*) pou will answere
me according to my expectation, which
maye ingender betweene us not onelie a
mutuall love, but also a perpetuall bene-
volence, and continuall good will.

The three foresaid partes muste bee in
every letter or Epistle, eyther couertlye
or plainely. And a man maye also adde
thereunto diuerse and sundry other neces-
sary clauses, but euerything in as briefe
order as may bee, and according as the
cause requireth and importeth: and it is
not needfull alwaies to write the cause,
but it is requisite to write the intent, and
the consequence or conclusion: for the
consequence dependeth of the two firste,
therefore much must be very much, either per-
suading

knowledge the good will which you beare vnto me, in lending me the booke which perchance you lone best, and wherein it may be that you haue most need: and shal be bound to lend you whatsoeuer you shal demaund of me according to my possibility: promising moreouer both my selfe & my goods at your commaundement, &c.

*The fourth stile in this order, the Conclusion, the Cause, and the Intent.*

YOu should doe me a great and singular pleasure, yea and also should bynde me for euer, if it would please you to agree to my request, the which is nothing preiudiciall vnto you, and vnto me very necessary and profitable: It is to lend me your booke of Rethorick for many times when I talke or declare a matter, to the end to perswade, dissuade, or otherwise, I perceiue my stile so naked and vnfurnished of termes & phrases apt for the purpose: and such as I accustomably vse, I apply them so ill that euery man is weary and ceaseth to giue eare vnto me, for the discord of my speech. But if any do tarry to heare me, they be either poore ignorant The conclusion The cause

the pleasures that you desire to doe mee & also that you hope (as I may imagine) y it may bee the cause to direct & make me a man of vnderstanding, that is would please you to send me the book of Tully. And in so sending, I will not forget the recompence of your humanity, which shall not be defrauded by mee through ingratitude, &c.

*The third style in this order, the Intent, the Cause, and the conclusion.*

The Intét. I Would, deere friend, that you tooke as great pleasure to lend me the Paradoxes of Cicero, as I desire to haue them of you, and throughly to peruse them ouer by continuall reading, but I haue alwaies deferred to demaund them of you,

The cause. because they were needfull for you in your ordinary lectures. Notwithstanding for that I am now aduertized, that your lecture hath taken end, to your greate honor and good renown, I suppose that the booke is out of your seruice, together (also as I vnderstand) it is more corrected than any other. For this cause I requeste you to

The conclusion. send it mee: the which I hope you will easily performe. And so doing I shall acknow-

tion, Amplification, Epiloge, and also of Demonstration. Commiseration muste bee made of sweete, pitifull and humble language, like to a Comedie, and muste be briefe, for it is inough if a man doe but some what moove the audience to pitie: as to say thus with humble more like: Oh ould to God, (right honorable) that I had wept to you, and not to have moved you to mearne: but with great paine can I scarce bitter one drop of miserie, though the abundance of teares which my heart sendeth to distill from mine eyes: Amplification is made, which is to moue the audience to honest mirth, & sometimes to indignation, or sometimes to pitie, there is spoken in augmenting the termes of the conclusion, some matter still more & more to increase those termes and phrases, as to say thus, Right honourable, I aduertise you, that the cause apperteineth to God, & to men of great authority. Also if you will not accept this charge, you refuse a great goodnes and honor which God hath minis-

The Epiloge by nature should be briefe, and is made always at the ende of the dis-

rant women, or else such as deriue mee, to my shame, confusion, and great dishonor. Therfore I am constrained, humbly to require you, that it would please you, to lende me your booke of Rhetorike for to haue thereof the coppie, for the ende that I may auoide such inconuenience, which happeneth to me, through the fondnesse and abuse of language.

Heere is to bee noted, that the conclusiō is made but in three sorts onely, to wit, by Amplification and inlarging, by Commiseration and pitie, or by Epiloge and briefe rehersall. By amplification, as inducing laughter or ioy: by *Commiseration*, as in mouing to pitty or pardon: by Epilogue or conclusion, as in collecting briefly together that which hath been amply, and at large, declared in the Epistle before, especially whē it containeth many and long parts. And the Epilogue is made to the end, the readers or hearers be not defrauded of the purpose and conclusion. But this is more requisite in Epistles, then in letters for letters should be briefe and short.

And yet because this place shall not bee left darkely and obscurely, I will giue more ample intelligence of Commiseration,

tion,

raigne Layde, maye and ought for the affaires of him and his countrey demaunde aid of his subiectes, for to conserue them in peace, seeing that for them he dayly hazarded himselfe in a thousand perilles of death. Now is it is, that I haue demaunded of you an hundreth thousande ducats, &c. thousand men for to make warre vpon the king of Cipres: which demaund you denie not, ayde haue vtterly refused vnderstand, much lesse to accomplish it, alleaging therein that ye you made vnto me. I thought you would haue kepte your faith constantly, & notwithstanding all suche your reasons and ignorance of the greate necessity that I haue both of men & money, for the which I haue often summoned & required your succours, setting your disloyalty & rebellion, I account you as enemies, & haue determined to extend vpon you mine indignation and cruelty, euen to the sharpping and ransacking of your Citty by fire and sword, and generall pillage of all your goods, without any fauor or pardon: the which thing you might haue auoyded by loue, loyalitie, and o-

An other confirmation which is in the forme of the minor

Two other resons cõfirming & augmenting that which goeth before

Conclusiõ

discourse, when briefly and in summe, the reasons & argumentes in diuers places dispersed, are reduced to gether, to bee the better fixed and imprinted in the memory of the Audience, as to say: Right honourable, and worshipfull, whereas you haue [illegible] you: I haue determined [illegible] such a thing, and [illegible] and haue proued it by such reasons &c.

The conclusion demonstratiue is made as if a man should say thus: For the excellent beauties of women which are in such Angelicall shape, hauing the liuely blood, and the speech so gracious to ensnare the [illegible] them.

Furthermore, it is to be obserued that diuers Epistles may begin with a perfect sentence, authority, or common prouerbe: prouided that it be altogether agreable, to the purpose that we intend to perswade, or diswade as for example.

*Beware the Tyrant, &c. Read them not, receiue them not, &c.*

*Burgesses of Maydstone.*

A confirmation. WHosoeuer enuyeth his soueraigne [illegible] that which vnfitly to him is vnt, is altogether vnexcusable: for the soue-

raigne

sibility, assigning the rewarde of the benefite, and if these thinges bee not expressly set downe, then are they understanded. For if a poore man write vnto a rich to lende him money, it is not needfull to declare his demaund to be iust, nor to declare his possibility: but it sufficeth to praise the rich man of his vertue and liberality whereby he helpeth the poore which are succourlesse.

Also he that demandeth to binde himselfe, needeth not to speake of the rewarde of the pleasure: likewise when the father writeth to his sonne, or the maister to his seruante, not when a man writeth to his friende.

And heere are to be noted foure thinges, which let and hinder the demaunde from being graunted. Foure things to be noted.

The first is to demaund a thing to great, and more then a man ought, wherfore saith Cato, *Quod sufficit pete*, Aske that is right and no more.

The second is the time: as to demaund yee in Summer, or that one should pay an obligation, or rent, before the time be expired.

The third is the place: as if my debter should

*An answere to the same in like manner and forme.*

THE Law of impossibilitie is so great (most high and redoubted soueraigne,) that thereby euery man ought to bee, and is lawfully excused, and free of all summoning and request: for there where is not wherewithall, neither vomition nor payment taketh place: according to the common Prouerbe, Where nothing is to be had, the King loseth his right. And as long as we had wherewithall, our good will and loyall courage hath alwaies obeyed you, plainly manifesting vnto you our fealty and obedience, euen vnto the very consuming of our goods, and slaughter of the liuing men, and pouch of our Citie: in such sorte, that nowe we haue nothing remaining vnto vs, but onelie your good will: beseeching you most humbly to mitigate, and asswage your anger and furie, considering the great pouertie and penurie of vs.

The Minor

A Prouerb

The conclusion

A three fold consideration to bee had in all letters.

Note that in all Letters, or in the most part of them three things ought to bee obserued: To wit, that the demaund bee iust, that it be possible, and to shewe the possibi-

either in English, or in any other language if were needfull to haue the perfect vnderstanding of all the Rules both of Grammer and Rhetoricke) presently shall be described the style and forme of certain other letters. And first when one man writeth for an other, commending him, to the end hee might obtaine some dignity or preferment: and such a letter must contain foure parts.

1. The first way to get beneuolence, is a decent praising of him vnto whom we write, for his liberality, his temperance, his iustice, his vertue, &c.

2. The second way to purchase beneuolence vnto him for whome we write, is to say, that hee is modest, ignorant of euery one, and a man not wide of knowledge.

3. The third is to make vehement and honestly and modestly publike matter detesting the faults, vices and imperfections, where with haue lately made mutations and so that by [illegible] may haue either honor or profite by the change.

4. The fourth way [illegible]

ſhould owe me tenne pound, to be paide in the Royall Exchange, and I ſhould demand it in Weſtminſter Hall.

The fourth is the cauſe: as to demaund that which hath been promiſed, notwithſtanding any thing done or ſaid within the time certaine to the contrary, and that the ſame be not on the other parte performed. As for Example: O Lord Chriſt, I ought to haue and poſſeſſe heauen, I am a Chriſtian I craue it of thee truly (he will ſay) I haue giuen thee heauen, if it be ſo that thou accompliſh the will of my father which is in heauen. Moreouer, if it happen that in Letters it be needfull to make parts and diuiſions, let it be done with breuity: and likewiſe if there be a Narration, as of newes from the Court, or of warres, it muſt be diſpatcht very briefly and plainely, in vſing common tearmes without long clauſes or parentheſes.

Thus hauing newe declared and ſet forth at large moſte parte of the neceſſary precepies, which belong to the well compoſing and inditing of Epiſtles and letters, (I ſay neceſſary, for if a man ſhould make and compoſe an Epiſtle very well

either

this Soueraigne) what enterprises, ex-
ploites, and subtilties in the feates of
warres, he vsed at the expedition against
the Turkes and Infidels, specially at the
voyage of, &c. where he carried away the
honour, by report of men of good reputati-
on and credite, that were there present,
as namely of such a one, and such a one.
He is now determined and euen readie
to depart homewards: But for the great
affection that he hath to serue your ma-
iesty (as he protested vnto mee) he would
very gladly by your highnesse bee made
Knight, and hath requested mee to write
for him to that end. And because I consi-
der his demaund to bee both iust and ho-
nest, and that it is great reason and verie
conuenient, that he should bee preferred
in honour, as one that hath rightly de-
serued no lesse, not onely with great paine
and trauell of his bodie, but also with
like hazarde of his life, limmes & goods,
and that this shall be an occasion giuen to
other good, valiant, and hardy champi-
ons, to serue you alwaies better and bet-
ter, waiting for such like or better re-
ward. Therefore doe I humbly beseech
you to haue him in remembrance, presu-
ming

sing

and continual obedience, saying, that what-
soeuer is demanded for, and in the fauour of
such a man, is esteemed as though it were
fauour selfe-as in this example.

*A letter written to the King in fauour of one pretending the order of Knighthood.*

IT behoueth not (most Christian King) to write familiarly to your sa-
cred Maiesty, for so might I be noted of
presumption and foolish hardinesse, but
considering that great benignitye and
humanitye, wherby you giue fauour and
supportation and helpe vnto them that
haue well deserued it but euen also vnto
strangers: For this cause therefore, I
haue taken audacity to write vnto you,
hoping to obtaine that which I re-
quire [illegible] is
to the benefit of one, a man both
able and [illegible] wherof I write vnto
you (by the [illegible] that I haue of long
time had of him) that [illegible]
and high prowesse are [illegible] of all
people, in such sort that (none disputed)
he ought to haue the [illegible] aboue
any other. It is well knowen how [illegible]

able

our councell. Because therfore our Elders & betters haue so vsed them, and that they haue been so obserued time out of mind, & together also for other reasons, I leaue them to the iudgement of such as haue desire further to search & finde out the cause of things, for I intend to be briefe.

*How to write in a mans behalfe, in a Ciuill cause.*

WRiting in a Ciuill cause, we must diuide our letter into foure parts: First to get the beneuolence of him vnto whome wee write, by prayfing of his iustice, or other vertue, agreeable to the matter that we should obtaine at his handes: saying, that the good hope that wee haue to obtaine the thing that we demaund of him, doth mooue vs to write vnto him. Secondly, to purchase good will vnto him for whome we write. Thirdly to get beneuolence through the iust cause of the thing whereof we intreate: alledging it to be rightfull, plaine, and euident and that thereof may ensue greate honoure and commendation. Fourthly, to open the demaunde, requesting that hee for

Fulwood, W.

King your maiesty, that allwell I, as bee and his, will render you immortall thankes, beseeching God to maintaine & preserue you in your triumphant & quiet raigne.

Note, that wee are not accustomed to speake nor write by Thou nor Thee, as diuers other nations (whom wee call strangers and barbarous people) doe, except it be in some respects: whereby is easilye perceiued the loue, the gentle nature humanity, courtesie, reuerence, and honoure, that wee haue and beare one to another: yea, euen in writing and speaking vnto our aduersaries and strangers. Notwithstanding, I will not take in hande to restraine any man by rule or otherwise, to vse either You, or Thou, seeing that many good Oratours haue heeretofore vsed those termes in such sort, as hath best liked them: obseruing (as I may rightlye coniecture) the perfection of the Latine tongue. And likewise the Emperour, the King, the Iudge and such other personages, although theire person bee singular, yet they vse these termes, Wee say, Wee will, &c. And the cause is, for that they neither say, nor doe any thing without

(as he hath informed me,) therefore hath he requeſted me to write vnto you in his behalfe, hoping that you will be vnto him a kind and fauorable Iudge. For this cauſe, and for that he is my very ſingular friend, and alſo for that I would ſhew him any ſeruice or pleaſure that I were able; I muſt earneſtly and heartily beſeech you, to haue him in remembrance, for this and other his affaires, and proceſſe depending before you. And in ſo doing my Lord, he hath promiſed me to be your perpetuall ſeruant and daily Oratour, praying to God for you and all your friends, and ſo will all they doe that loue him, whereby you ſhalbe praied for, and praiſed among manie good and worthie men, of whom he hath alwaies the familiaritie and good acquaintance.

*How to write in ones behalfe, touching an offence or criminall cauſe.*

IN a criminall cauſe of iuſt excuſe, the Letter muſt bee deuided into foure parts. Firſt to get beneuolence, by expreſſing the vncorruption and equitie of the Iudge to whome we write. And as for the offender, to write, that he hath al-

for whom we write, may be had in remembrance, in promising our seruice &c.

*The Example.*

There is in you so great equity of iustice, (right excellent and soueraigne iudge) that the same is manifestly known, not onely vnto mee, but also to the whole country: in such sort, that euerie one may safely without any aduocate commit his iust cause into your handes, howe poore soeuer the man be, all fear fauoure, or disdain set apart &c. For this cause, & for the mutual loue betweene vs: I stedfastly hope and encourage me to write vnto you in the behalfe of one of my friends, vniustly oppressed by his aduersarie, trusting y you will conforme vnto him his right. For I aduertise you (my Lord) that hee, for whom I write vnto you, is my auncient & speciall friende, and well accepted of all men through his wisedome and gentlenesse: yea, and by his vertues getteth the loue and good will of euerye one. And because he hath before you (my Lord) certaine processe of iniuries, iniongs & vexations done vnto him by his aduersarie, (as

all sorts of malefactors and euil persons correcting them and ministring vpright iustice, as much as in you is possible, especially such, as through impiety are wil full murtherers of their parents, kinsfolks or neighbours. And for my parte (most worthie and righteall Iudge,) I doe not only require to flie their compunie, but also detest their crueltie in such sort (as being contrarie to al humanity and to the publique weale) that I desire their banishment, imprisonment, or punishment with sharp iustice. And although I haue been instantlie desired to write vnto you, in the behalfe of such a one who (as it is said) hath committed such a fact, and is detained in your prison in danger of his life, as I am aduertised: although also I thought the request reasonable, yet would I not in any wise haue written vnto you (right honourable Iudge,) for so slanderous a matter, had I not been prouoked thereunto by the consideration of the vertues which I know to be in him, in such number that it were too long to recite the. I assure you (my Lo: Iudge) y^t this euil excepted (if an euill it may be called, being

waies loathed and abhorred such a crime, whereof he is accused or noted: and that in case he be culpable, yet the same was by meanes of some strange accident. Secondly, we must say, that although wee neuer thought to haue written of anye such matters, yet we were moued thereunto, considering the commoditie and profite either publike or priuate, or the pitifull misery of him for whome we write, who in all other matters was of so good conuersation, in whose person was neuer found any other notorious fault, alledging his vertues and diligence: consequently, saying, that the man is to be regarded, and not the fault.

Thirdly, to commit to memorie the praises of the accused, recounting his vertuous acts and good graces.

Fourthly, to promise that hee will no more doe any such thing, but that from thenceforth he will exercise all vertuous acts, offering all seruice, &c.

The Example.

I knowe for certaintie (most vncorruptible Iudge) that you haue alwaies hated, abhorred, and had in abhomination all

Fourthly, to promiſe Gold, Siluer, or other thing, and perpetuall ſeruice, &c.

And vpon this point it is to bee noted, that in this kinde of ſtyle and ſundry other ſorts of ſupplications and demaunds, wee muſt vſe humble language, as much as may be: For humble ſpeech is a great perſwaſion to obtaine that, which we require and demaund.

## The Example.

THe incredible eloquence that is in you (right worſhipfull Aduocate) ſhineth in ſuch ſort, that there are no Orators in iudiciall acts to be compared vnto you: which thing giueth mee ſtedfaſt hope, that if it would pleaſe you to take charge of my cauſe and to conduct it, I ſhould come to ſuch end as my heart deſireth. The quarrell that I haue is juſt, and begun againſt ſuch a one, mine aduerſarie, who through deceite & cauillation, hath induced mee to make a bargaine with him verie troubleſome and hurtfull for me, whereof I haue been diſmiſſed by the King in Chancerie, as you may perceiue by the ſpecialties which are in my bagge. Therefore haue I this re-

done in a mans owne defence, (as I am informed) hee hath alwaies shewed himselfe an honest man, were it for the defence of the towne, or to maintaine iustice, wherein hee hath not spared his bodie, goods, counsell, nor friends, &c.

Pleaseth it you therefore, to deliuer him: whereof I humbly beseech you, to the end that he may yet againe hazarde himselfe, his bodie, and his goods in each iust quarell.

*How to request the councell of an Aduocate.*

TO demaund fauoure in any thing that is called a benefite of the minde, as doctrine, counsell, &c. First of all we must diuide the Letter into foure partes. The first containeth, that he of whome wee demaunde, hath power to giue that which wee would request of him: for by that meanes he shal not excuse himselfe by impossibility.

Secondly, to shewe the demaunde to be iust and honest, to the end that he excuse not himselfe, saying, that he would do it gladlie if the demand were iust.

Thirdly, to make the demaund, declaring the same to be facill and easie.

Fourth-

Secondly, wee muſt make offer of that which is demaunded and required, and of other great matters, in purchaſing good will on the other ſide. Thirdly, wee repeate the offer, by inlarging and amplifying of ſeruices, and that wee deſire nothing more then to doe him ſeruice, and that we will therein doe ſo well, that hee ſhall haue occaſion to holde himſelfe contented.

The Example.

I haue receiued the letters which it pleaſed you to write vnto me (my ſingular and perfect friend:) by the which I perceiue the vehemence, affection, & confidence that you haue in me, concerning the guiding of your cauſe, and the matter of the allowing of the kings letters, obtained for you againſt ſuch a one, &c. I aſſertifie you, that not onelie for the good and iuſt action y you haue in this matter (whereunto euerie vertuous man ought to ſhew fauor:) but alſo for the ſingular loue frō the time of our youth mutually cōtinued (my deere friend) I accord vnto you, not onelie for that which you require me, but alſo for all other fauor and ſeruice, euen

recourse vnto you, trusting of your good counsell & that you will speak boldlie for me before the Iudges to sustain my good right, whereof I presentlie write vnto you hoping that you will willingly employe your selfe thereunto, after ỳ you haue vnderstood the matter at large wherin I haue iust cause, although the aduerse partie say the contrarie. And in so doing, as my speciall trust is, (& as I hũbly beseech you) I will recompence you with honest & reasonable reward, ỳ which I will paie you largely, liberallie, & incontinentlie at your pleasure. And so that you haue alwise mine aide in your affaires, & business, & command me, as your humble seruant to accomplishe the full content of a good heart, to the pleasure of our Lorde, &c.

*How to answere in such a like matter.*

IN the answere of a matter called a benefice of the minde, that is to say, doctrine or counsell, the diuision must be made into three parts. First to get benevolence: declaring that for the loue that we bear him, we do greatly agree vnto his demaund.

Se-

ly, you must render thankes after the best manner that you may be, for having all due recompence, and offering our selues, &c.

## The Example.

I Know not (right wise and learned Innocent) by reason of the smalnesse of my vnderstanding, in what forme I might expresse or write my minde, to render you condigne thanks and worthie praise for the benefite that I haue receiued of you: in that you haue not onelie with a good will, taken the charge to conduct & follow my processe whereof I wrote vnto you, but briefflie haue made expedition therein, to my profite, with such apparent diligence, that you are greatlie to be commended, and vnto you belong immortall thanks and praises ouer and besides my recompence and reward. What greater ioie could come vnto me, then to be out of the care and trouble which I was in for this processe, considering the terme and wrong that mine aduersarie offered, and would haue done vnto me: whereof your careful diligence hath deliuered me, & made me ioiful & quiet. This considered, I knowe not how I may

mor-

as one friend ought to do to another? In such sort that you shal not perceiue in me anie sign of appearence to refuse that labour. For I will wholie and altogether indeuour my selfe for you in this affaire, euen as for mine owne: yea, you shall vnderstand (good friende) that I will doe more and better therein, then I am able presentlie to speake or write: certifying you (my singuler friend,) that I am readie to fulfil your desire and commandement, wherin soeuer it shal please you to assigne me, and that nothing shall more reioice me, then to perceiue by you to haue done anie thing that doth please and content you. &c.

*How to thanke an Aduocate for a cause by him conducted.*

TO render thankes for a benefite of the minde, it behoueth to deuide the letter into foure parts. First to get beneuolence, shewing that wee knowe not how to render him condigne thanks, by reason of our insufficiency. Secondly, the benefite touching the matter must be acknowledged: for wee must say, that it is verie commodious and profitable for vs. Thirdly,

that in a more difficill thing his liberalitie is ordinarily expressed. Fourthly, to promise recompence, as thanks, seruice, &c.

*The Example.*

I haue knowne of long time (most renowned Doctor) your zeale towards those your louers of learning & knowledge which you manifest by imparting to them, not onlie your doctrine most effectuallie, and with liberall mind, but also doe not spare to distribute euen to y vnknowen your temporall facilities, wherin you shewe your milesome, & vnspeakable, getting thereby praise in the world, diuine grace and innumerable merites. You know (right skilful Doctor) that I haue a long time laiden in the deep Det of Theologicall facultie, ordinarilie hearing your sacred Lectures, but the want of books doth much hinder me from profiting in that sacred science: & I haue no assured recourse but to your liberalitie, without the which I should be constrained to frustrat my trauails, & to abandon my studie. The matter is not greatlie difficil vnto you, to aid me in this great affaire & vrgent necessitie, no more the vnto will, and

worthilie reward you, which notwithstanding I refere to the vttermost of my power. Now, seeing that I esteeme the goodnesse which I haue receiued of you to be perpetuall and permanent, reason would that I should render you perpetuall thanks, which is impossible for me: therefore in as much as I cannot doe it, I offer you my bodie and goods, my selfe and mine, to remaine to you in continuall seruice,

*How to request a temporall benefite.*

AS concerning the manner how to demaund temporall things, as a booke, a horse, or such like, the Letter must be diuided into foure parts.

First, we must get the good will of him to whome we write, by praysing his liberalitie, and specially of the power and authoritie that hee hath to graunt the thing that he is demanded.

Secondly, wee must declare our demaund and request to bee honest and necessary, and without the which wee cannot atchieue our determinate ende and purpose. Thirdly, that the request is easie to be graunted, considering his abilitie, &

that

declare himſelfe to be readie, to doe any thing that he knoweth might pleaſure him.

The Example.

THe Letters that I haue lately receiued from you (my ſingular and perfect friend) haue giuen me greate comfort and inward recreation: for amongeſt the cares and weighty buſineſſe wherewith you knowe that I am ordinarilie occupied, I take pleaſure and conſolation to heare of your newes, & eſpecially that you woulde be ſtudious, to the end you might attaine to the perfection of a ſkilfull and learned man, which thing I coniecture will come to paſſe: for I ſee fewe that in ſtudying are more diligent then you, wherein you imploie youre ſelfe by continuall vigilation, not looſing one Lecture, or diſputation.

You write vnto mee, that I ſhoulde ſende you my bookes of ſentences: and ſeeing the earneſt affection that you haue to profite in learning, as you haue written vnto me, I doe gerneſtly, and with a good will condeſcend vnto you, and (fauoring your requeſt) I ſende you by this bearer the ſaid booke, to the end that hauing

and may: for you haue in like manner kept diuers other from falling downe, and haue erected them to high dignitie, For this cause I beseech you to lend me your booke of Sentences, that I may escape the perils of diuers vncertainties, & darke ignorances: and in so doing, I will not shew my self vngrateful towards you, in ministring such thankes, as for me is possible.

*How to answere graunting a temporall benefite.*

HE that will aptly answere Letters, requiring a temporall thing, must diuide it onely into three parts. First, (for the getting of good will) to declare vnto him to whom he writeth, that he is affected to pleasure him, and to doe him seruice.

Secondly, it shalbe good somewhat to praise the gift or grant, but without boasting or vaine glorie, declaring that it is not onely done, for that the graunte is profitable: but also, for that he perceiueth such a graunt to be acceptable and pleasant vnto him to whome he writeth; and that therefore he desired to doe it for him.

Thirdly, (in offering the gift or grant) to de-

Considering with my self your great liberalitie (right reuerend Doctor) and hauing the magnificence of the gifte which it hath pleased you to bestow vpon me, I know not (as one altogether abasht) what thing I either might, or ought to doe: For if I should not render you great thanks for the good turne that you haue done me, I were worthie to be noted of too much ingratitude: or if I should take vpon me to thank you, alas my wordes would not be able to suffice that which my heart willeth & desireth: wherevpon I should by good right be reprehended of ignorance. This notwithstanding (worthie Doctor) though I cannot set foorth in effect, that which with a good heart I would, (for the which I binde my selfe bound vnto you.) let it suffice for this present, that I confesse, neither to possesse nor haue ante thing, which is thankeworthie, saue onelie the good will, which with his small power doth most humblie thanke you. Doing you to vnderstand, that as long as I shall liue, I will remember your benevolence & liberalitie, wherein I will implore my humble petitions to pray vnto God for your good prosperitie and

health:

hauing receiued it, you may study at your pleasure and for your profit: which shalbe greatly to my contentation, especially if God so graunt, that I may once see you a worthy doctor in that faculty. And I instantly desire you that if in any other matter you haue need of my thing that I may help you withall, that you should not spare me but command it, and by gods grace I will accomplish it with good will, &c.

*How to giue thankes for a Temporal gift receiued.*

TO render thāks for the guift of a thing receiued, the Letters must bee deuided into three parts. First to get benefuolence, by reason of the thing giuen. Secondly to get benefuolence by reason of our selfe saying that we haue neither witte, ability, goods, nor anie other thing sufficient, to answere vnto the gift and good will, &c.

Thirdly, to render thankes in the best sort that we can: offering all things at his commaundement, &c.

*The Example.*

Con-

And as for the qualitye, whether he did it for our profit or his own, whether by fortune or offset purpose, whether with a free heart, or partly by constraynte, or otherwise: As concerning the value, it is by comparison, as to consider, what it is that is demaunded, how much thereof is granted, whether part, or all: and so to make comparison together of the demaunde & the gift. And as touching the estate, it is to be considered what manner of persons they be which demaunde, for what cause, &c. Moreouer, it is to be considered and noted that he which demaundeth recompence for seruice done, or such like, hath three comen places. The first is by amplification of the benefits and good turnes that hee hath done, of the paines & losse that he hath had in doing him good and seruing him, and then annihilating and counting nought worth any rewarde that he hath had, as to say thus: I haue serued you at mine own proper costs, I haue consumed my youth, I haue emploied my selfe for you and yet haue I beene nothing recompensed. The second by comparison, as thus: You haue heertofore done me some pleasure, but that hath

wealth: for I knowe no other thinge wherein I might better pleasse you. But if you so promise for me hereafter, that I may, you shall finde me ready to imploie my selfe for you, euen as I knowe & confesse that you haue vsed your liberalitie towards me, &c.

Heere are to be noted fiue considerations of thankesgiuing, which may take place as well in the iudiciall gender, as in the deliberatiue: for thankesgiuing is a kinde of recompence: that is to wit, wee must consider the benefite and thinge giuen, him that giueth it, the time, the quality, the value that is demaunded, and the estate of him that demaundeth. Concerning the gift or benefit, there is to be considered, whether it be great or small, pleasant or painfull, priuate or common, easie or difficult, much or little, good or bad. As touching him that giueth, there is to bee considered his liberalitie and custome of giuing. Also for the time, whether we haue extreme necessity, and that none other of our friends either did it not, or knewe it not, could not, or would not doe it. And that without hope of succour, as a chance vnlooked for, he did vs that benefite.

And

time and opportunity are not: and yet there remaineth in the man a perpetuall memory of the good deed which he hath receiued, and woulde gladly render pleasure for pleasure, or better. By wordes, when in giuing thankes for the good turne which hath beene done vnto vs, we binde our selues to doe all seruice to our benefactor. By deede, when beside the thankes of wordes, wee recompence the benefactor with goods, with giftes, with seruice, with mutuall loue: or at least, by offering to satisfie.

This much haue I thought necessarye to be expressed in this place, and now it is time to enter into the style of Missiue Letters, vnder the demonstratiue gender.

*Howe to write vnder the demonstratiue gender, in the praise of some one.*

TO write in the praise or commendation of any man in such a respecte, the Letter must be seuered and deuided into three partes. First, to declare the insufficiency of our wittes, as not able to describe the vertues, merites, and prayses, which

nothing opposite, nay is not bound to be compacted to the benefite and seruice that I haue done vnto. The third is by demonstration, as to say thus; That you well vnderstand that from henceforth there is no man that will do you seruice, nor keep promise with you, except you do like me, and therefore if you do not, I will declare it vnto euerie one. Now he that will denie such benefits done, or at least not recompence them, may aide himselfe by the three reasons aforesaid, in the confuting them: first by complication, saying thus: A man ought not to giue vnto wicked persons any good or euill recompence: for the paines of a villaine are to be made no account vpon. By comparison, saying: If anie by their vertues haue had anie benefite, the other vicious may not look to haue like rewards. By demonstration, in declaring that men are more couetous of monie then of vertue, and that for a penie monie bee maye alwaies haue seruants more in number then vertuous. Moreouer recompence or remuneration is made in three sorts, by will, by worde, and by deede. By will, when the facultie, the

time

cannot be rehearsed too much worthy, nor be too much extolled & magnified. This notwithstanding, according to my simple & rude manner of writing, I have determined to write unto you of his most worthy praise. In the first place, I promise and assure you, that amongest the noble, expert, valiant and worthy men, hee hath always beene the chiefe: for if there bee question of worthines as well of body as of weapon, if there be question of strength and there withall of warrelating prowesse, be it on foot or on horseback, alone or in company, at an assault or in a garrison, or if I should speak of doctrine both morall and politique, yea or divine in all these and such other things, he (as it were a very mirrour and spectacle) amongest birds is an Eagle, amongest fishes a Dolphin, and amongest men a very Hercules. For counsell of the city and politique affaires, there is not the like: who is (and will be) to pourcattle notwithstanding whereby you shall get great renown, and strangers the light of most evident example. And because that my too rude understanding knoweth not the manner how to write the truth part of his ver-

belong vnto him, for whome wee write, which we muſt ſay doth ſurmount all eloquent Rhetoriek, or other manner of writing: afterward muſt be expreſſed ſome excuſe or cauſe that mooued vs to write. Secondly, we muſt begin to declare one of the vertues of him whom we would praiſe, & conſequently with other general cauſes, ſaying that of ſuch vertues and graces hee hath ſuch number, that we were ſcarce able to recite them in many daies. Thirdly, that thoſe things which we haue written, are but ſmal matters in compariſō of thoſe that we might write, & that it is no flattery nor adulation which we write, &c.

*The Example.*

ALthough (right honorable Lords) I haue taken vpon me a thing very vnfit for my rude and ſmal vnderſtanding, that is, to expreſſe by my Letters vnto you (noble Lords,) the prayſes and noble vertues of N. which are ſuch, and in ſo great number, that I knowe not at which of them to beginne: for the leaſt (which is not little) ſurmounteth al maner of writing, and that ſuch a perſonage

cannot

disprayse the partie in honest and couerte termes, and so placed, that he be not plainly perceiued that we speake for enuie, anger, or such like: but onely that in verie deede the great pride which is in him doth cause vs to say it, to the end to abate his presumption and to reforme him. Thirdly, we shall excuse our selues towards him vnto whom we write, that if we haue written any thing vnto him which might displease him, we suppose him to be wise inough to knowe the truth, offering &c.

*The example, wherein one writeth to Cicero, reprehending him of conspiracie &c.*

I Am not my custome, (most [illegible] neighbour,) by detracting [illegible] as blaming of an other, as some do [illegible] about to get vnto my selfe [illegible] reputation, else should I, [illegible] the other do such matters [illegible] somewhat that I should [illegible] perceiue and greatly [illegible] matter. [illegible] yet, considering [illegible]

vertues; and that my letter hauing been to long and tedious, it may please you to be content, as this present, with this small writing: for I doe determine to write hereafter another time more largely, and whatsoeuer I write, it shall bee nothing but meere truth, deuoide of all feining and flatterie. Now I aduertise you (my Lord,) that so much the more as you shall knowe him to much the more willy ye commend, praise, honoure and esteeme it a great benefite, to haue had the priuiledge, acquaintance, seruice, aide, support, familiaritie, friendship, conuersation, alliance, recourse & companie of such a personage, &c.

*How to write vnder the demonstratiue gender, blaming or dispraising another.*

TO write in the dispraise of a man, wee must deuide our Letter into three parts. First, to get good will vnto our selues, declaring that indeede we doe not loue, neither that it is our common vse to write euill of any man, but that nowe we are vehemently urged and constrained thereunto &c. Secondly, wee must dis-

declareth himselfe to be such a sue euen in open audience, threatning them that are in chiefest authority, in such sorte that they are constrained to flye, fearing a greater inconuenience: therfore it is necessary (my singular friend) to giue politique order for the same, and that speedily, to the end that a greater euill do not ensue. I haue not writ this vnto you for any hatred or enuie that I haue against him, for so should I do wrong to complain of him: but y which I do is in fauour of y publique weale, to whom (as a good & diligēt Iudge) I am obliged by seuere iustice so far forth as is lawfull, to the end that we may remaine in true peace & tranquillity. Requiring & beseeching you to addresse vnto me your noble desires, that I may accomplish them, according to my possibilitie.

*How to write by manner of complaint or lamentation for an inconuenience ensued.*

IN such a case we must first get the good wil of him vnto whome we write, by reducing to his memory the cause wherefore we are moued and troubled: to let him vnderstand of our estate. Secondlye,

wee

that you might be a treasurer & comforter
of this grievous trouble. You know
(right honourable Cæsar) the pains, tra-
vels, diligence, & the great perils & dan-
gers, wherein I have been for this wic-
ked person, of whom I write unto you,
not onely for to do him honour, but also
profit. And when I was judge, you
know in what magnificence he was re-
ceived of the councell: yet now hath he
forgotten all the good deeds, and service ꝑ
I have done him. For, notwithstanding
that I my selfe required him, & also caus-
ed him to be requested by mē of good re-
putation, to defend my cause, & to plead
it before the Senat, yet he refused me, al-
though he employes himselfe the like
for every one, yea even for strangers, &
them that he never knew, nay that ever
did him any pleasure or service: yea, &
that which is worse, to doe me greater
displeasure, he hath counselled my adver-
saries and round cauteles to plead against
me in such sort, ꝑ I am deprived of my
right. Behold ꝑ goodly rewards & recō-
penses where with this wicked ungrate-
full person hath paide me home, for ha-
ving done him so much pleasure & service

we must make honest demonstration and recitall of the wrong that our aduersarie hath done vnto vs, by reproouing him of ingratitude, or some other villanous vice. Thirdly, we must require counsel, comfort ayd, or demaund his aduice to whome wee write, offering in like maner, &c.

*The Example, wherein Appius writeth to Cæsar, of iniurie done him by Cicero.*

The feruent desire and singuler loue which you haue alwaies shewed vnto me (most mighty Cæsar) doth constraine me to impute vnto you my complaint, of an iniury which hath been done vnto me, to the end to obtaine of you some consolation; I suppose that the iniurie doth touch you almost as nie, considering the amity and friendshippe betweene vs, which hitherto hath been stedfast, acquaintance ought to be common, as well in prosperity as in aduersitie. And because that within this moneth I haue sustained very vncourteous and dishonest iniuries, I could not abstaine from writing vnto you, to the end that

I Haue receiued thy Letters, (right worshipfull Knight Appius) which haue so much grieued my hart that I cannot expresse the same; yea, I should haue sustained the iniury which was offered vnto thee more patiently, if Tullie had done it vnto me: and verily I know you would neuer haue behaued himselfe in thy cause before the Senate, when by corruptions against God and iustice, caused thee to loose thy maister: which thing seemeth vnto mee very strange at the first sight, to think how hee durst doe it, considering the great good deedes that thou hast done vnto him. For by that meanes in the iudgement of all good men, hee is greatly bound vnto thee. and therefore they would scarce beleeue that he would offend thee. But when I perceiued throughly thy Letters his great mischiefe, I made it manifest vnto most of them, who are very ill content with him, and are as much displeased, and as sorrie euen as I my selfe. But, Appius, when I consider the malice and iniquitie of Tullie, I think therefore in the end he shall sustaine more dishonour and damnage then the hurte which he hath done vnto thee: for

vnto;

Vnto thee (mighty and puissant Cæsar). I haue yet my remedy to appeal, and to remoue thee of the vniust sentence which hath been giuen against mee. Therefore do I humbly beseech you that it would please you to admonish him, that if (remaining and persecuting in his ingratitude) he will not helpe me, yet at least that hee do not hurt mee, which thing I trust that in fine hee will doe, if it would please you to aduouch or commaunde him: and you shall charge me with your affaires as I charge you with mine, &c.

*How to write when one friend comforteth an other in an iniurie receiued.*

WHen we write to such effect, wee must deuide our letters into three parters. First, saying that wee are marueilous sorry for that iniurie. Secondly, wee must shew him that for such an iniurie he ought not to vexe himselfe, adding the cause. Thirdly, to comforte him, promising our aide, &c.

*The Example wherein Cæsar comforteth Appius touching the contents of the letters heere before written.*

I haue

vnto. If thé reioyce and comforte my selfe. If so bée ingratitude knowen, the world will mock and deride him, and hée shall be made thy bondage, and by consequence thy honour shall increase: and if he and my selfe shall haue occasion to giue occasion to reioyce of thy seruice, shewing him his fault. And I promise thee that I will not cease vntill such time that I haue receiued thée victorious and ioyful: and therefore I praie thée spare me not in anie thing that I maie giue pleasure thée.

*How to write a Letter of comfort for a misfortune, declaring your full consolation.*

SVch an Epistle or letter must be deuided into three partes: Firste to gra-tulate, declaring that the good loue which we haue together doth moue vs to write our misfortune, thereby to haue consolation and comfort. Secondlye we must declare the case. Thirdly, to demaunde counsell, aide, &c. saying, that in him consisteth our onely hope, and desiring that wee be not defrauded of our intent, offring our seruice, &c.

The

you to giue me essoyt doing as you haue ben accustomed to doe: for you haue many times releast me from greater calamities, thorough your good counsell and reconciliation.

*How one friend should answere another comforting him for his losse.*

THe Letter must be diuided into three partes. First, declaring the griefe that hee hath, which he esteemeth to bee euen vnto himselfe in augmenting it. Secondly, to giue comfort by three, foure, or moe reasons: concluding, that it is good to take comfort. Thirdly to giue a certaine hope, offering to do all thinges possible, and especially for his consolation.

*The Example wherin one friend comforteth another for the death of his sonne*

I Bitterlie bewailed (my most singular and perfect friend,) & could not keepe in my teares, when I read the Letters which you sent me, making mention of the death of your sonne. And I doe aduertise you, that I was constrained so to do, for the good loue that of so long time hath beene, and is betwixt vs two, the

whereunto they are subiect for this mise-
rable world, that bear charge in the com-
mon weale; and likewise, how some in
the midst of their prosperities and riches
do liue in tribulations, and are continu-
ally in sorrowfull and miserable troubles
and vexations. Now as concerning
me, (for you shall be very brief of my ordinary
affection) I haue some little skill, so there
pleasure and audible, in whom I took
all my comfort and recreation: for his
only presence, his only speech diuerte
reliefe me for my greate sorrowes; ta-
king from me all melancholy, yea he was
my only physicion: but now I perceiue
teares of sorrowe so much vse doone, for
that I know he hath been vnkinde vnto
me, (for though he were euer but by cause
I may say I was) yet hath he bin my onely
hope, my comfort, my life, and ioy
from my youthe: all my ioy haue therefore
I now (I confesse) the greatest cause
of melancholy. I know you will reiecte
counsaile, and so doe: I therefore my sor-
rowes, and thereof haue I thought good to
write vnto you, to the end that you might be
my faithfull friende, as the onely you might be
myne with me, and that he might please

you

naugh, that both young and olde, yea euen you your ſelfe ſhall waxe ripe and die: Ceaſe therfore from ſuch weepings and lamentations, which better bee ſeeme the famale kinde, then a wiſe and prudent man, ſuch a one as you are, and mitigate your ſtrong paſſions with ſtrōger reaſons, in vſing the deed of a vertuous man: employ nowe your wiſedome, ſeeing that it is time and needfull, to y end that euery one (yea they that knowe you not) may ſeeme to appeare in your perſon the conſtancie and patience which you haue taloe themto bee in you: I well remember I haue often times ſeene you reioyce in aduerſitie, and therefore if you ſhould nowe ſhewe your ſelfe otherwiſe, you ſhould giue occaſion to thinke, that it were your cuſtome at ſometime to reioyce, and afterwards bitterlie to ſorrow. The remedie againſt ſuch mutabilities and vnconſtancies, is equallie to ſuſtaine all proſperous & aduerſe fortunes. Therfore at my requeſt let not ſo manie vertues as are in you, remaine deuoide of patience, I know that you vnderſtande this and a thouſande other good reaſons meete

which causeth me to feel the like dolor & griefe that you haue, in loosing the presence of a child so well taught, and of so good a wit & entrance in good manners: therefore I marueil not, though in him laye all thy consolation. For I thinke that if our Lorde God shoulde not sende you aide and succour in so greate a tribulation, you woulde bee consumed with weeping and wayling, & shoulde die immediatlie after him. Notwithstanding, through the prouidence that is in you, you knowe that a man ought not to vexe nor greeue himselfe beyond the limits of reason, by the which all consolation ought not to be chased from the heartes of men; But if it were so that you were deuoide of reason, through the excessiue dolour which you haue suffered to rule in your heart, (not considering that your Sonne was mortall, that you haue begot him mortall, nourished him mortall, and that hee is mortallie dead, rendering the tribute of Nature euen as it is appointed to euery one of vs) then should neither my Letters nor consolation serue to any effect. But sith indeede you knowe well inough

declare through whose iniurie it was, as by our enemies, &c. whom we know doe hate vs, in that they shewe vs ingratitude and iniurie: Afterwardes we must say that we hope to haue vpright iustice, by the which we shall obtaine honour, & our aduersaries be confounded & punished. Thirdly, we must thereupon demaund aide and counsell, recommending vs and our matters to our friend, which we willingly present vnto him.

*The Example, wherin Cicero lamenteth to Lentulus, that by the hatred of Clodius he is exiled.*

IT is my custome (my singular friende Lentulus) when there happeneth vnto me any aduersitie, to haue recourse vnto my friendes, for their aide, counsell and consolation. Therefore vnto you, whome I repute not onelie my friende, aboue all other most especiall, (for that you esteeme my aduersaries to bee yours) I haue thought good to write vnto you of a misfortune, which through malice is happened vnto mee: to this ende, that by your aide and counsell, I might in so greate an euill finde some

for such a purpose, better then I am able to speak or write them vnto you, yea you your selfe haue accustomed to comfort your friends being in aduersitie in like or better sort. And I aduertise you, that this which I write vnto you, is not to instruct or teach you: but only to giue you to vnderstand, the great good will that I bear vnto you, and that I would according to my possibility, pleasure you, with bodie, goods and counsell, without sparing of anything.

*How to write Letters, being in exile, vnder hope to obtaine restitution, aide counsell, or comfort.*

WE must diuide our Letters, into three parts. First, to purchase the benevolence of the person vnto whome we write, hoping of his loue and prudence, by the which he maye vnderstande, that such a fortune is common to all men. Secondly, to shew the good deedes that we haue doone to our country, or vnto him by whom we are exiled: neuertheless, not vsing anie arrogancy, but to the ende that wee may euidently shewe that we are wrongfully exiled, then shall wee

nithed and ſent into exile: whereby I am fallen into ſuch ſorrowe and griefe, that I now eſteeme death to bee much ſweeter, and leſſe painefull then to liue in ſuch torment. And certainelie it were impoſſible for me to liue anie longer, if there remained not vnto mee a certaine hope, which comforteth me, that is, that a time will come wherein the truth ſhall be knowen, and my honour alſo wholly reſtored, and then ſhall I haue an ende of theſe euils.

And to the end that you might haſten this time, I praie you heerein giue mee aid, comfort and counſell, for of you onelie I require and demaunde it, offering vnto your rewarde a gift of mee, my familie, and goods, with humble recommendations.

*How to comfort our friend in his exile.*

VPon ſuch an occaſion wee muſt diuide our letters into three partes. Firſte muſt be declared the greefe that wee ſuſtaine for the aduerſitie of our friende, which we muſt ſay to be euen our own, by reaſon of our mutuall loue. Secondly, wee

comfort and remedie. Euery one knoweth, and it is common inough to all men, what great paines, trauels, and charges I haue willingly sustained, to illustrate defende, and preserue the publique weale: in doing wherein I haue bestowed not only my goods, but also my time and labour, which leauing vndone, I might haue profited in other greate affaires. True it is, ỹ in so doing, I haue obtained honor, but you know, that the wicked do alwaies maligne the good and cãnot suffer vertue to haue place. for through their wicked sleights & subtelties, they haue so preuailed, that al the profite and commodity that I deserued, and had of the publike weale, I haue nowe in one houre lost it quite. Against me is raised vp this wicked (and hated of God & the world) Clodius, vnto whom I haue done many good deeds, wherof (as vngrate) he will not remember himself, but shewing his malice, doth render me euil for good going about to put me to death: for hee hath inuented a thousand fictions and dreames before the Senate, & with his false wicked witnesses (like vnto himselfe,) hath so wrought, that I am banished

ſo great abounda nce, that by good ſimi-
litude they may rightly be called a ver y
riuer, for the great loue I haue to you.
And for a truth, it would be ſo continu-
allie with me, if I were not reſtrained by
thinking that through great wrong, and
to the great diſhonour of them that doe
it, you are thus exiled. Lord God, it is
well known vnto them, what humanit-
tie and gentlenes you haue ſhewed them
inſomuch that to none (were hee neuer
ſo baſe,) you haue at any time refuſed
your paines and labours, were it for the
weale particular or publike, but with a
certaine deliberate benignitie haue ſtu-
died to pleaſe al without vſing any refu-
ſall, diſdaine, or arrogancie, which are
vertues worthy of great praiſe, comme-
dation, and reward. And yet through the
enuie of a miſchecuous flatterer, a ſedu-
cer of the people (hauing nothing mis-
done) are ſent into exile, euen as though
you were, a traytor or malefactor: but y
violence that is done vnto you, and the
villanie of Clodius will haue an end, for
they cannot alwaies endure. Therefore
my deare friende, take vnto you a good
courage, and letting aſide ſumorie ſmall

con-

muſt get the beneuolence of his perſon, by prayſing his great wiſdome and vertue, declaring vnto him the vices of his aduerſarie, who through enuie hath been the cauſe of his exile. Thirdlie, we muſte put him in hope ſhortly to returne, and to be reſtored to his honour, with promiſe to employ our ſelues to the vttermoſte of our poſſibilitie.

*The Example, wherin Lentulus comforteth Cicero, who through the malice of Clodius was exiled.*

I Cannot giue thee to vnderſtande by writing (my ſingular friende Cicero) nor expreſſe vnto thee by any meanes, what and how great dolour and ſadnes I had, when I firſt conceiued by your letters, that this falſe and wicked Clodius, through hatred and ill will had baniſhed and expulſed you out of our worthie Citie. And certainly my friende, I am not only ſorrie for your aduerſitie, euen to the verie heart: but alſo, when & as often as I remember, that he ỹ hath done ſo manie good deeds to his cõtry is through enuie exiled: then guſheth frõ mine eies ſuch a ſpring of teares and in

ſo

truth of that which is demaunded. Secondly, wee muſt declare the full circumſtance of the fact. Thirdly wee muſte ſaye, that we haue certified that, which wee knowe of a verity, and that if wee ſhall knowe any more hereafter, either of that or of anie other matter, wee will gladlye ſhew him that pleaſure, as to manifeſt the ſame vnto him.

*The Example, wherin Cicero teſtifieth vnto the Iudge, that Clodius was at Rome, the ſame day that the ſacred things of Veſta were violated.*

I Am requeſted by you (Iudges of equitie) to ſaie that which I knowe concerning the controuerſie betweene the honeſt order of the matrones of the one part, and Clodius for the violence of the ſacred things of the good goddeſſe Veſta on the other part: to witte, whether the daie of the ſame violence Clodius were within Rome. Although (my Lords) that I deſire not to hurt any perſon, but deſire iuſtice & equitie to be ſerued vnto euery one: yet to cauſe the ſame to be obſerued & kept, I would rather chooſe to die, then to

conclusions, which can but smallie hurt, haue a good hope, and consider that ill lucke cannot alwaies continue in one place, for fortune is mutable in her deeds. Consider that you haue yet many friends: and though there were but onelie I my selfe, who I thinke am not one of the least, yet I would hope, by the helpe of God that within short space the malice of Clodius should be vanquished, & the truth known: and for my parte I will spare nothing, to the ende that in shorte time you may be restored vnto your former honours and dignities &, he shamefullie deiected and punished.

*Howe to write expositiue, letters, certifying our knowledge in a matter.*

WHen we write Epistles or letters, giuing to vnderstand of the trueth, notice or testimonie of anie thing, wee must part our Letters into three partes. First, to get benevolence towardes our selues, declaring that all is for the loue of iustice and verity, to the ende that the innocent and iust bee not oppressed, and that for the great loue that we beare vnto him to whom we write, wee testifie the truth

red the matter or hiſtorie, be it of battell, peace, or other buſineſſe. Thirdly, wee ſhall ſay, that which we haue written vnto him, was not to haue beene left behinde without aduertiſement, promiſing him that he will not complaine of our labour in writing alwaies vnto him like newes, prouided that we know them to be acceptable vnto him.

*The Example, wherin one friend writeth to another of newes at the Court.*

I Knowe (dear and perfect friende) the great deſire that you alwaies haue to vnderſtand and knowe the thinges that are done in the citty of London, for the priuate and the publike affaires, whereof you are a very piller, and cannot long abſent your ſelfe, but that your abſence ſhall bee lamented, for the good loue and godlie fauour that you alwaies beare vnto the common weale, in ſuch ſorte that your heart cannot be contented, except you be auertiſed by ſome of your friends of the newes that daily happen. Therfore to pleaſure you, and to doe you agreeable ſeruice, euen as I am bounden; I haue thought good to write vnto you,

that

to conceale the trueth. My Lord therefore I aduertise you, that the day of the said violence towards morning, I sawe Clodius in the field of Mars, & aboute seuen of the Clocke in the euening hee supped with Pompeius, and almost all the day, I saw him about the temple of Cæsar, and about three of the clock in the afternoone he went hastilie into his house: yet notwithstanding I know not wherfore, or. This which you desired to vnderstand of mee (my Lord,) I haue written it vnto you according to the pure veritie: and if you know any other thing, wherein I might doe you seruice, you haue mee to commaund, & I to obey and doe it.

*How to certifie some newes lately happened.*

TO certifie some nouell or newe thinge, the letters must be diuided into three parts. First, we must purchase beneuolence to our selues, declaring that wee are inclined to write vnto him, as vnto our friend, of newes which happened, as well in publike affaires as in priuate: for wee knowe well, that he taketh pleasure to heare of them. Secondly, shall bee declared

mēning me vnto your good honour.

*How to aduertiſe one, of the conditions of another.*

LEtters to aduertiſe the conditions or manners of anie perſon, muſt bee diuided into three partes. Firſte, wee muſt get beneuolence to the perſon of whome we write, ſaying that we haue done our diligence to inquire of the manners, and to haue knowledge of the perſō or of the thing wherof we intreat: but if we ſhould write of our ſelues, we muſt then omit the firſt part, and in ſteed therof, purchaſe beneuolence to our ſelues, excuſing vs, (if peraduenture we ſay any thing of our ſelues) that it is not for arrogancie, but euen only to make vs to be known vntohim, that deſireth to vnderſtād what we are: and that done, goe forward with the third part, as before. Secondly, we muſt make recital of the manners and conditions, &c. Thirdly, we ſhal ſay, that this is al that we know at this preſent, of the perſon or of the thinge being ready to inquire more, and alſo to cauſe it to be manifeſted vnto him, offering of our ſelues, &c.

The

that which is lately happened since your departure. Upon Tewsday last in the morning, newes were spread abroade about the whole citty, and euen vnto the eares of my Lords of the Counte, and of the citty, that there was in this Citie great abaundāce of Ruffians, and other such hurlie burlies of wicked people, called rogues, who in the nighte time make and commit many execrable crimes throughout the towne. Through which occasion, the Counsell assembled did deliberate to know, what was to bee done and after all their opinions, there was ordained a newe watch of the Burgesses and inhabitants of this Citty, and that euery one shoulde hange forth lanternes and candles, to giue light in the nighte, and that vpon greate forfeites: which is done according to the ordinance, &c. Moreouer, &c. Thus haue I written vnto you the newes, which I knowe at this present, and if there come vnto my notice anie other thing worthy to be knowne, I will write it vnto you incontinently, not thinking much of my trauel, as well in this, as in other things by the which I may pleasure you: recommen-

our

*The Example, wherin Cicero declareth vnto Cæsar, the condicions of Appolonius, Orator of Rhodes.*

THere is nothing so difficult, weighty or painefull (Noble Cæsar) which with a free heart, for the loue of you I would not take in hand, through the singular & effectuall good will which I doe beare vnto your most noble maiestie: and thereunto I feel my selfe bounden, by meanes of the benefites and gratulations that you haue done, and still dailie doe vnto me. You haue written vnto me that in all diligence I should enquire of the manners and conditions of Appolonius of Rhodes, and that I would write vnto you the verity. I doe you to vnderstand that in the iudgemente of all them that know him, hee is a singular man, not onelie in Rhetorick but also in Philosophie: and doth get by his workes an immortall fame. And I certifie you, that when he departed from Rhodes, hee went vnto Athens, & there founde not his like: insomuch that the Students saide, he was a second Pallas, yet once againe descended from the braine of Jupiter, into their Cittie. Many other things might

there are yet greater benefites due vnto you. And as for my parte, it is not without cause that I reioyce, for the benefites of fortune are common amongest friendes, and causeth the loue which is in both their bodies to haue but one spirite, and in both of them is perfected but one onely mind. I beseech GOD that you may still go forward and not forwarde from good vnto better, and that by your perseuerance, faith you may purchase immortall glory, and as long as you liue to remaine in his holy fauor and grace.

## *How to write Letters reioycing for our friends health or safe returne.*

IF your friende haue recouered his health, or bee safely returned from his iourney, in such a case our Letters must be deuided into three parts. First to get beneuolence of our owne behalfe, for that wee are sore afrayde of his sicknesse, or that there shoulde happen vnto him any misfortune or aduersitie abroade in his voyage. Secondly, to declare the ioy that we haue had of his amending, or

[illegible]

*The example, whereby we our friend reioyceth*
*[illegible] the offer that he*
*[illegible] Kingdoms gracious.*

[illegible] (if it be lawfull to glorie in well doing) are of no small estimation, sith in so young yeeres [illegible] such dignitie, [illegible] the merites of [illegible] I ought rather to [illegible] hence forth [illegible] and estimation shall [illegible] [illegible] [illegible]

with euen vnto mine owne person. And I giue you to vnderstand, that I N. M. and all the rest hereabouts, are (thankes be giuen to God) in good health and welfare, prest & ready to accomplish whatsoeuer you shall request or command.

## *How to exhort to vertue and good manners.*

TO exhorte vnto vertue and goodnesse, be it to auoide griefe, or to get profite, the Letters or Epistles must be parted into foure partes. First, to obtaine beneuolence, by reason of the matter, declaring how worthie it is, how profitable and necessarie for him vnto whome wee write, and then, that it shall bee worthie prayse for euery good man so to doe. Secondly, shall be expressed the thing to be possible and easie to be done. Thirdly, that it is very necessary for him to do it, and if he doe it not, that there may happen vnto him damage and dishonour. Fourthly, and finally to declare what is to be done: and this latter part may be placed in such order as shall seeme good vnto the inditer.

returne, praying vnto God to keepe him from all euill. Thirdly, to offer our whole seruice, &c.

*The example, wherein our friende reioyceth of an others recouerie to health.*

IT is not possible for me to write vnto you, neither for the heart of man able to thinke, (my singuler and perfect friend) what ioy and griefe I had, when it was reported vnto mee, that you were greeuously sicke, and in great danger, for then mee thought ẏ I euen felt your sicknesse, through the good will and loue that I beare vnto you, and would gladly that my sorrow might haue diminished or eased your passion. But by such, and like meanes as I haue great sadnesse and griefe, for the like causes: euen so now I haue inestimable ioye, for that it is told me for certaintie, that you haue happily recouered your health and welfare. I giue vnto you the Proficiat tibi (my singuler friend) for such a treasure recouered, and beseech our Lord, that he will preserue & keepe you in as good & long health, as I would

wish

the beginning of a good wyfe thou hast hadly followed your wyll and pleasure, and
surpassed all other yonge companions, and
that I did encourage you thereto, you
have to thanke, but mayde shamefast and
mate you in your good purpose: Neuer-
theleſſe (my well beloued) I confesse, y
your studie is somewhat vnfruitfull, but I
assure you that the fruite thereof is ver-
rie profitable, wherevnto a man may
soone attain without great payne. Ver-
rie litle but vnlyke vnprofitable is be-
come a woorthie maister of good learning
stable wyll, the exercise of goodnesse to
accustom to good maners getting, wis-
dome and vertue, & by this meanes shall
we please God, & be loued, & eschew mis-
orders of men. Therefore (my welbeloued
my louing scholer) not regarding yeeres in
idlenesse, which leadeth the blinde to all
filthinesse, voluptuousnesse, and maketh a
man weake, ignorant, poore, vnfortunate,
full of shame before olde age commeth,
whiche is altogether vnprofitable for, & too
late to be remedied. Wherefore (my well
beloued) consider, that in this citie there
is great need of instruction, for ye go-
uerne the publique affaires: and if

*The example, wherein a friend exhorteth a young man to obtaine vertue.*

THere is nothing in the world (swéete young man) that more profiteth to atchiene aswell to common, as to priuate passions, nor which causeth more to augment, to get honor and good renowne, then the trade of good manners and vertue: for by that meanes, not onelie the wise in their houses, haue taken a forme of regiment by good order keeping, but also kingdomes and publique affaires are by them gouerned, maintained, and augmented. Beholde the Athenians, the Romaines, and diuers other: haue they not alwaies flourished, when vertuous and wise men bare the gouernement of their publique weale? And further, I may well say that a man which hath vertue in him doth shine with such a grace, that he may easilie be exalted and elevated from base estate into high honor, and get immortal praise. For this cause, & for the singuler loue that I beare vnto you, I haue willingly thought good to moove and stirre vp your corage to the attaining of vertue, considering the good disposition, and

the

of Athens.

(Cassio.) Ay, that is another fine example for your virtue. That sentence I then delivered you, you perceive was given as to one ignorant of the laws; but here, the senators, grave men, are not ignorant of the laws, but are pleased to make poor laws to abrogate good ones. Will you stay no longer? Or will you follow the affairs of Athens, that is, the business of war, and call all your captains together? Apply some unto Lysimachus and Alcibiades, the rest we will visit; for now we stand on more than doubtful tenures with these domestic and particular offers. We must make quick declarations of our minds, or else be circumvented by others, who stick upon fierce motives of us; else the time will bring on slippery and crafty days forthwith.

(Exit.)

Cunio)

BEit for misfortune priuate or publique the Letter must be deuided into foure parts. First, to say that it is both iust and honest to bewayle the aduersitie of our friend, or of the affaires of the publique weale, seeing that in such a case, the calamities are as it were our owne. Secondly, to shew the cause, thereby to moue lamentation. Thirdly, to exhort to bewayle it. Fourthly, that it is necessary so to doe, to the end that after the griefe and affliction, remedy may be sought, promising to do for him.

*The Example, wherein Cicero exhorteth Plautus to lament the oppression of the publique weale.*

WE are constrained (my friend Plautus) as well by diuine as humane right, next to the honor of GOD, to expose and venture all that wee haue for the safegarde of the common weale, the prosperitie whereof ought not onelie to reioyce vs, but also the aduersities thereof ought to cause vs to lament, and grieuouslie torment vs, euen as our owne: yea, and further wee ought for it to hazarde our life vnto all dangers, for as pre-

For like good and loyall burgeſſes, you may well thinke, that the whole moytie is conuerted into miſerable captiuitie, the which to recouer, euerie one ought to expoſe himſelfe euen to the perill abandoning of his life and goods. And therefore in all calamities, miſeries and troubles it is not neceſſarie onely to remedy (this your ſuch reaſoning) but it is alſo verie conuenient and decent to bewaile and lament eſpecially the damage of your countrie, of your nation, and of your citie; whoſe eſterable ruine is nowe begunne, and from day to day doth greatlie increaſe through the multiplication of moſt wicked people and manie other apparant miſeries and grieuous perditions, which will bee executed ſooner then you thinke for: the which to auoide (all other remedies failing) it were rather to be deſired to die then to liue. Ceaſe therefore to reioyce, and begin to lament your publique weale: and if you haue no pitie of the publique weale, yet at the leaſt haue pitie of your neighbours, and of your owne ſelfe.

*How to write letters exhorting to lamentation.*

Be

will be one of the formost to haue a gaine, and recouer the liberrie to it.

*How to dissuade from sorrow.*

WHen we write Letters to dissuade from sorrowe and lamentation, we must deuide them into foure partes. First to declare that it is dishonour and damage in such a case, to shewe himselfe sorrowfull, considering that euery wise man ought of duetie to shewe him selfe equall, aswell in prosperitie as in aduersitie, and that the matter it selfe giueth no occasion of griefe: and thereto may wee adde if we will, a reason or two, whereby we may shewe him, that to continue too long in such sorrowe, it were dishonest. Secondly, it behoueth to inforce our reasons to conuert the same sorrowe into ioye. Thirdly, to shewe by good reason, that he ought to reioyce. Fourthly, that it is necessary to leaue such griefe and sadnesse, alleadging some reason for the same purpose.

*The example wherein Brutus dissuadeth Marcus Antonius, from sorrowing for the death of Cæsar.*

preserue and defend it. This hath caus-
sed mee to write vnto you, for the mise-
rable state of our desolate citie, to this
end, that you should lament with me, and
bewaile our ruine and perdition. And
for the first you should vnderstand, that
I am dismissed and deprived of the dig-
nities and authorities wherein I shined
in the Senate, through the malice & ini-
quitie of Cæsar, who calleth himselfe to
be called the Dictator, Marshall Emperor and
hath not only quite taken away the fathers &
Senators, but also from great and small
hath taken away the name of libertie.
Who can be of heart so hard, to abstaine
himselfe from teares and lamentations,
seeth our libertie is thus lost? What re-
steth here now, but that with mee and
others you bewaile, sorrowe and lamente
such misfortune? Yea if it be saide, that
it is necessarie to augmente my sorrowe
and powre out teares, in such sorte that
there may bee founde some manner of
plainte, which may remedie our iniurie,
by doing some laudable deede, I assure
you, that with him that will enterprise
it, I will not refuse that labor: but will
hazard in all dangers both goods, life &

will

*How to write inuective Letters reprehending either falſeud or ſot for ſome crime or negligence.*

INuectiue letters muſt bee deuided into three partes. Firſt, we [illegible] beneuolence of our owne behalfe, ſaying, that not willingly, but by conſtraint wee haue written it vnto him, and that wee

haue

The Examiner

I knowe not any thing, at this preſent, (Lucius Catilina) wherewith I am more intollerable greeued, and which is more painefull vnto mee, then to haue knowne, and to haue beene aduertiſed, by the report of diuers through their letters, that you haue conſpired againſt your country, the which to preſerue, you ought willingly, and with a noble courage, to chooſe euen the death. Sith in as much more as the publike profit is to be preferred before the particular, ſo much the more it is a wicked and deteſtable thing vnto him, that indeuoreth himſelfe to hurt it. And I aſſure you, had it not been for the great affection & loue that I beare vnto you, I would rather haue choſen to haue holden my peace, and to haue paſſed vnder ſilence, then to write vnto you of it: but I haue thought good to aduertiſe you, to the end that of your ſelfe you may iudge and know your fait. What fury, rage, or rather diuelliſhnes might moue your heart to conſent vnto ſo horrible and brutiſh a matter? Where is he that durſt thinke, that ſuch a damnable crime could be committed by any man? but eſpecially by a Lorde, a Bur-

haue long time concealed it? but because hee still continueth from euill vnto worse, we haue thought good not to indure him the more to euill a man, whose wickednesse might doe great hurt, if it should not be corrected. Secondly, wee declare the matter vnto him, we will reprehende him, we alledging it as the cause for that purpose. Thirdly, if it be our friends, to declare it with gentle language, admonishing him louingly, and shewing the inconueniences which might ensue, if hee should hereafter do any such matter.

And if he be an enemie, then to get benevolence to our selues, saying that we doe not enuie him, nor that wee should willingly any more iniury against him, so that hereafter he should not charge that wee haue done that through hatred, which indeed we haue vprightlie done, still reserving to speake somewhat more amply another time, when place and opportunity shall serue.

*The example wherein Cicero inueyeth against Lucius Catilina, who conspired against the publique weale.*

I know

be vertuous in the publique affaires. Therefore are you greatly deceiued, if you ſeek for immortall glory by oppreſſing the publike weale. Take good heed, leaſt hoping and thinking to get name of immortall life, you looſe not in a moment your temporall life, getting ſhame, diſpraiſe and diſhonor for euer. Thirdly, caſt off from you, I pray you, ſuch vnclemencie, & apply your ſelfe to ſerue the publike weale, which may adorne both you and yours with great & precious riches, to the end that you being gently reconciled, may ioyfullie liue with vs, in the quiet peace of the countrey, to your glorie and praiſe. And ſo doing, you ſhall find me alwaies readie to aide you, to the vttermoſt of my power.

*How to write repugning Letters, either to friend or foe, for charging vs with a fault.*

LEtters repugning aswell to friend as enemie, excuſing our ſelues, or denying the matter, are made in two ſorts: for if it be our friend, that peraduenture doth accuſe vs ſecretly, it behoueth to vſe modeſt language, by manner of excuſe. But if it be our enemie, we muſt defende our

gelfe, and a neighbours sonne of the Citie? Are you of the Romane blood? Dare you vnto your neighbour, nay rather vnto your selfe, put your hand for to shed blood? Doe you take pleasure to heare yong children weepe? Noble dames lamente? good women discomforted? why they and euen your owne parentes and friends bewaile the death of their fathers, husbands, wiues, children, their goods spoiled, their houses burnt and left desolate? Would you haue no pitie of the desolate Dentate? Alas, haue at the least pitie vpon the Temples and sacred places, and let all these thinges before the eies of your reason, and consider what pitifull ends might follow. You may peraduenture say vnto your selfe, I desire dignities, honors, & authorities. Alas, what authoritie, honor, or dignitie may a man finde in the commonaltie desolated? in the publike weale perished? in teares and depopulation of the Citie? Certainlie in my iudgement, there are neyther dignities, honours, nor authorities, but onelie those which are gotten by vertue: and I know not any thing of greater vtilitie, or greater glorie amongst men, then to be

him offended, although wee haue ſpoken ill of our enemie: for it hath not beene for malice or ill will, but only to cauſe his malice and ill report to ceaſe.

*The Example, wherein Lucius Catilina purgeth himſelfe to the Senate of Rome, for the crime of conſpiracie impoſed againſt him by Cicero.*

IT is alwaies by cuſtom and conditi-on, (noble Lords and Fathers,) to ſee wicked detractors, and to haue in greate horror diuelliſh defamers, who like wolues ranſily the good renowne of good people. And there is nothing that ſeemeth vnto mee more deteſtable, more diſhoneſt, nor more abhominable, then in the abſence of a man to vilacerate and teare in peeces his honor: And againſt them doe I manifeſtly fight: this notwithſtanding, I cannot hinder their ſerpentine and viperous tongues, from committing ſuch iniuries. In number of his home, and of my flatterers, is this wicked enuious ſerpentine Cicero, enemie to God and good men, and to the publique weale, who inceſſantlie inuenteth new dreames againſt me, I haue re-

ſelues plainely and freely of the crime by him impoſed, and in both ſortes we muſt diuide our Letters into three partes. Firſt, we ſhall ſay we are to bee excuſed; eyther for that it is not ſo: or that through imprudence, malice, or enuie, hee hath inuented that matter againſt vs. Secondlie, be it to friend or enemie, wee ſhall ſay to our friend vnder correction, and to our enemie freely and ſtoutly, that he himſelfe may be reprehended of the like caſe, or of the very ſame, yea, or elſe of a greater infamie, ſaying that he ought rather to haue regard vnto himſelfe, than to intermeddle with blaming another. Thirdlie, if the Letters be to our friende, and vnder correction, we muſt promiſe neuer to returne to commit ſuch a thing: exhorting him likewiſe to take heede vnto himſelfe for the matter whereof wee haue informed him. If it be to our enemie, wee ſhall plainely exhorte him to leaue off his detracting: and if hee continue, to ſaye what he will, he ſhall beare what he would not. And if wee write vnto a third, wee muſt pray him to admoniſh our enemie to holde his peace, and ſhall excuſe our ſelues, ſaying that wee would not haue

him

beleeue it? And nevertheleſſe hee publiſheth it as though it were true. I would faine know by what coniectures, or by what ſignes hee could perceiue it, if he would not ſay that he had dreamed it. But this wicked perſon careth ſuch like as any other euils as are in himſelfe, vppon me. Certes my Lordes, he is ſo ſtuffed with iniquities, that hee muſt needes burſt and vomite out his poyſon. Neuer vnto this Citie, he neuer knew euil, but alway hee ſpeaketh how he may make pleaſures and auauntages to one man or other. Take heede therefore how you giue credite to this wicked and damnable man. It is not yet long agoe ſince hee came into the Citie, his ſeete all duſtie, and vnder colour of vanitie, and of a little Rhetoricke that hee hath, and which he vſeth, hee hath conuerted a great number of poore people, whome he hath by his art, fraude, and deceit deſpoiled of their goods, and by that meanes is growen vnto greate riches. Which way ſhould there haue come vnto him ſo many houſes, poſſeſſions, ſeruantes, and ſo lightlie as hee hath them, but

refrained, as much as I could, to answere vnto his slanderous lies, because I wold not be noted as he is, to be a babler, and of dishonest language. And because that from day to day his venom increaseth, and is vomited out from all parts wayle, vnder your corrections my Lords, and in your presence, I haue thought good to discharge me of mine labors. The one, to answere vnto him, and to purge my selfe of the crimes by him falsly imposed against me: and the other, to giue you to vnderstand, and to declare to you his execrable maners, vices and cruell conditions, to the end that you might beare and vnderstand his deceitfull and craftie engines, and not giue credite vnto his words. This wicked enuious and seducer of the whole publike weale, saith euery where, that I (who (without boasting my selfe) am loyall, haue conspired against my Countrie and publike weale. This wicked stranger and sower of sedition crieth against me, who am a patrone and member of the common weale, that I would destroy it, euen as though the members should destroy the bodie. Is it credible? Ought a man to be-

peace: Yea, and although that we be oftentimes iniuried by our enemies, and that they say all the worst they can, yet neuertheleſſe, we woulde giue to vnderſtand, that the inſolencie of our aduerſaries is ſo preſumptuous, and ſo tending to deſtroye our eſtimation, that we cannot any longer keepe ſilence, but haue thought good to write, to the end that he might be iudge. Secondly, to expreſſe briefly and plainely, whereupon the controuerſie dependeth afterwards to receiue our reaſons, and to confirme them; and to confute thoſe of our aduerſarie. Thirdly, that we could ſay many other things, whereof we will keepe ſilence, to the ende that it ſhoulde not be thought to proceede rather of enuie, then of mere inſtruction and beſeeching him, vnto whome we write, to iudge of the ignorance of our aduerſarie, recommending our ſelues vnto him.

*The example wherin vncertaine Barbar writeth to a Doctor of Phyſicke, concerning his aduerſary a Chirurgian.*

There was neuer thing more deteſtable vnto me, nor which I had more in hatred

he not spoiled and robbed the poore people? But by his vnrighteousnesse and riches he is become so proude, that he which is but newly come, would chase me out of my Citie, and depriue me. And of him surelie I would saie innumerable euils, were it permitted me to speak freelie, and that I doubted not to displease you. For many times it doth good men more hurt to heare recite the euils of another, than it doth the other himselfe, he being euill and wicked. Therefore, pleaseth it you of your grace, to deliuer your poore Citizen and Burgesse, from the false tyrane of this curssed serpent.

*How to write inuective epistles of contention, reprehending another for ignorance in studie.*

EPistles and letters inuective of contention and dispraise, must bee diuided into three parts. But in this case there are two waies, eyther to write vnto him, whome we mind to reprehende: or else better, to write vnto a third person, as, Iudge, or arbitratour. First to declare that it is not our vse to moue controuersie: for wee demaunde nothing but

peace:

ſaigneza~te and knoweth not, that al-
waies heretofore, the Beſter Barbars
haue accuſtomed to cure all kinde of
wounds, aſwell olde as newe? Who is
it that is ignorant of the notable & good
cures that they haue accuſtomed to doe?
Wherefore then ſhoulde they not vſe to
doe as they haue done, without borrow-
ing leaue of the Gentlemen Chyrurgi-
ans, ſeeing they doe, and haue haue their
cures very well without their aſſiſtance?
I would the ignora~t aſſembly ſhoulde
knowe, that that which we doe is better
done, and that wee vnderſtand better the
art of Chyrurgerie then they doe both, of a
great multitude moe of aſſes that call
themſelues Chyrurgions, who haue not
the knowledge to applie one ſimple in-
ſtrument, or to make one inciſion aright,
but all their caſe is nothing elſe ſaue ſo-
phiſticall argu~ments, which ſerue to no
purpoſe. Therefore it is neceſſarie, that
it come to the handie operation of the
Barbars, who vnderſtand Chyrurge-
rie aſwell as they together alſo, that it
woulde be great coſt for the poore patients
to pay both the Barbar & the Chyrurgia~.
Secondly, if I would, I could write vnto

hypocrite (worshipfull Doctor) they take
a man reioyce in detractions, & euill re-
ports of an other: for thereby are wicked
people known. And although I haue di-
uerse times of many been iniuried, scor-
ned and dispraised, reporting by me a
thousand vntrues and lies, yet haue I
alwaies suffered them, & turned the deaf
eare towardes them: And now stepped
forth a new detractor of me, who by force
constraineth me to answer, and to defend
me against his cruell slander, for the safe-
guard of my estimation, which he thinketh
to destroy. And to the end that I be not
accounted in ignorance in hee, I haue
thought good to write vnto you, to giue
you to vnderstand, that he offereth mee
euident wrong. This wicked and ignor-
ant asse preacheth & publisheth euery where,
that it appertaineth not to any man liu-
ing, to meddle with curing of a wound
or vlcer, within the Citie, except he be a
Chyrurgian, and liue vse in the Citie, at
the least, except the Chyrurgian be pre-
sent and assistent to see the whole cure.
But behold his craft, and how couertly
he would take away the practise, gaine,
and profite of the Barbars. Who is he

so

all meanes possible. Secondly, we must shew by opposite, som faults and ignorances of our aduersary, which shall be manifest and apparant by liuely reasons. Thirdly to say, that although we could expresse many moe imbecillities and faults in him, yet neuertheless we will not declare them to the end that it appear not, that we speak against him rather of enuye then for the truths sake: saying, that we would that he, vnto whom we write, should be the iust Iudge of matters in variance.

*The Example, wherein the Chirurgian defendeth himselfe to the Phisitian, against his aduersarie the Barbar.*

I Am aduertised (equall iudge) to be accused before you on the behalf of such a one, a boasting Barbar, who not onelie is ignorant in his science, but also in all that a wise man ought to knowe: and I am sorry that it behoueth mee to answere him: but that which mooueth mee, is to the end that it be not thought, that I consent to his error, and to purge my selfe before you, that knowe and vnderstand all

you more amplie of his enuies and ignorant detractions: But I doue rather to holue my peace, to the end that it be not saide, that I speak against him rather of enuie, then to beare the plaine trueth. Therefore, you that knowe the whole, ought to iudge the equitie, and to cause him to keep silence in this matter: whereof I alwaies recommend mee vnto you, wholy offering my selfe, &c.

*How to write a defence in a contention.*

WHen we are accused and reprehended by contempt or dispraise, wee may defend our selues by *Letters* or Epistles, which must containe three parter. First, to declare, that wee are prouoked to answer vnto him that writeth euill of vs, and that it is not our custome to take notise of euerie small quarrell, especially, at the hands of wicked and ignorant people: and were it not for that it would seeme, that we accorded to that which hee saith, we would not vouchsafe to answere vnto his ignorance: afterwarde must bee declared, by manner of recitall, the reasons of the aduersarie, confuting them by

all

notwithstanding, most of their Chyrurgerie bookes, are stuffed full of eloquente Latine, and that difficill, yea and the most parte of our English termes are verie farre different from our vulgar and maternall speech, in such sorte, that who so fullie vnderstandeth not the Latine tongue, yea, and also the Greeke, can scarse vnderstand them: through which error, arise manie times sundrie inconueniences. For such alles there are, that count euerie disease to bee the pockes. And it commeth to passe, because they will neuer call for the Chyrurgian, who in his faculetie, is of all men approoued skilfull, learned, and verie expert to knowe how to discerne and vnderstand all the poinctes of his Arte, without anye erring or per making fault: and contrarily such ignorant Idiots, which darkely giue credit to their own glorious heads, & haue no reason, saue onely their proper will & foolish opinion, & which of a deceitful argument, make a necessarie demonstratiō, do giue by their dāgerous promises a very falible hope, disalowing al good writings, if they be not agreeing to their own opinion. Therefore (say I) such a one

ought

all thing therein: and to the end that expulsing his olde iniuries, I might set silence to his new. First, for that he saith, that euer heretofore the Barbars were accustomed to cure wounds as well olde as new, and thereto haue set forth their goodly cures. Behold and consider his hidden craft and subtiltie, how gloriously he boasteth and vaunteth himselfe and riseth vp to suppresse and ouerthrow the whole acte and facultie of Chirurgerie. Is it not well inough vnderstood and known, what perill there is in thinking to heale all diseases? that to make a good operation in such and other difficill matters, it is needfull that the cause be wel vnderstanded & debated: and to know whether that which is to be cured bee a simple wound, an vlcer, or fistule, which is the peccant matter, and what oyntment or other medicine is proper for it. And to discerne & vnderstand this thing rightly, what Barbar is it (I meane to speake of vnskilfull) that vnderstandeth one only word of Latine, and with much a doe scarse good English? I know verie few that can expound the difference betweene Leporem, and Lepram. And yet not-

much as of their nature they are very ne-
ceſſary to let our friends vnderſtande of
our eſtate, and of our buſineſſe, bee it of
health, proſperity, ſickneſſe, aduerſity, or
any other Domeſticall and familiar things
and in ſuch matters, the Letters or Epiſtles
muſt be deuided into three partes. If wee
write of our owne eſtate, health or ſick-
neſſe, or of the health and ſickneſſe of ano-
ther. Firſt following Tullie, and others,
we may (as they do) adde the Latine, ſe-
tence, *Si vales, bene eſt: ego quidem valeo.*
If you bee in good health: God be praiſed
for it, for thanks bee to god I am. Second-
ly, we ſhall recite our owne health, or the
cauſes of the amendment therof, and alſo
the health or ſickneſſe of our friend: which
wee ſhall eſteeme euen as our owne, glad
of his recouery or proſperity, rendering
thankes vnto God, who hath ſo well diſ-
poſed it: and likewiſe if there bee happe-
ned vnto vs any good or bad chance, wee
ſhall write the ſtate therof, be it ritches or
pouertie, dignitie, or depreſſion, to ad-
moniſh our friend eyther to reioyce or yet
to ſorrow with vs. Thirdly, we ſay com-
monly: Thus (not hauing wherewith
further to inlarge at this preſent) but be

ought to be put to perpetuall silence. Thus much shall suffice you although I might say more, but his ignorance cannot beare it: for it is knowne to euerie one, that through their fault they haue committed a thousand euils, & yet blush not to say, that they may better kill an hundred men, then another to heale one onely: therefore take heede of them who may. And now I will holde my peace, for it is no great honour to write the imperfections and ignorances that might be told: yea, and if I should saie more, it should be saide, that I speake more of malice and ill will; then to open the trueth. But although I yet keepe backe many other things (which as time and place shall serue may be reuealed:) & although he shall still persuade to speake more of me, yet Sir, you may iudge of the whole: for you knowe well what parte beareth ignorance, & innocency. Wholy offering my humble seruice to you and yours, &c.

*How to write domesticall and familiar Letters or epistles.*

DOmesticall or housholde Letters are more in vse than any other, for so-

much

Behold therefore the causes why I could not write vnto you but from time to time; I will write vnto you more often, if God graunt me time and space to do. Thirdly, I shall desire you to write vnto me of your prosperitie, and of such a one assuring you, that if there be any thing that I may do for you, do but command me, and I will vse mine endeuour to accomplish it, God to whom I beseech to graunt vnto you your hearts desire. From such a place &c.

*How to write other domesticall Letters of familiar busines.*

WE will diuide the same into three parts. First, and Secondly, as in the other going before. Thirdly, I shall be put the conclusion: saying that wee haue thought good to aduertise him of such busines, because he is our very friend.

*The example, wherin one friende aduertiseth another, of the suite that he hath recouered.*

IF it bee well with you (my singular friende) then is it very well with me: for euen as I am (God be praised) in good

leeching the Lord to keep and preserue you in his holy tuition, we kindly. From such a place, &c. By yours altogether to command, &c. Or otherwise, as shall please the inditer.

*The example of a common stile in that case.*

IF you be in helth and merry, I am verie glad, for (thākes be giuen to God, on my behalfe) I fiude my selfe in verie good healeh and welfare. You do peraduenture greatlie mercuile, for y I was wont to write often vnto you, and of late haue deferred so to doe wherof, it may be that you would accuse me of negligence howbeit it may not be through negligence, for an Ague hath so weakned me of late, that I haue small hope to haue escaped with out treding the race out of this world into another, yea I was brought so low, that euen the Phisicians had all quite giuen mee ouer, & I had no hope saue only in god, to whom good alw I still committed my selfe. Secondly, his soueraigne holpe hath brought mee to my former helth. notwithstanding it hath not been without great expence of mony

Behold

may partitipate of our ioy. Now if there be anie thing that it will please you to cõmaund mee, be you well assured, that of mee you shall haue an infallible friende. And thus end I at this present, beseeching our Lord, &c.

*How to visite our friend with Letters, not hauing any great matter to write.*

OFtentimes it chanceth, that wee haue no matter to write to our friend, and yet wee would gladly visite him with our letters, in such case our letters must containe three partes. First, to gette beneuolence on our owne behalfe, saying, that because we loue him, we thought it good to write vnto him, and to recreate him, by communicating vnto him our letters, to the end that we may take pleasure in that which he shall write vnto vs againe, considering that there is nothing more appropriate vnto friends, than often to write to and fro. Secondly, we shall say that we are in health and good estate, desiring to know of his helth and prosperitye: praying vnto God to keep and preserue him from all euill. Thirdly, wee shall desire

health, so would I desire that it should be likewise with you. And because I know, that the loue betwixt vs two, hath alwaies made vs equall in our fortunes, therfore haue I thought good to write vnto you of my businesse and affaires, because indeed you might be the more ioyfull. Secondlie, you are aduised of the time, trouble, and cost that I was at, in the suyte that I had against such a one, & how often I haue cursed the houre whesoeuer I heard talke of it, euen readie many times to giue it quite ouer, yet neuertheles, by trauell and diligence, and by importunate sute, my good right vppon Tuesday last, (notwithstanding any clamour that my aduersarie made, to his great confusion) I obtained sentence against him to my great profite, wherof I render immortall thankes to Almighty God. Thirdly, I know wel that of my profite, commoditie, and ioye you are as ioyfull as my selfe: and seeing that my aduersities do bring you vexation, it is good reason that my prosperities should bring you consolation. Therfore I pray you do it to vnderstand to all our friends there, to the ende that they

may

youth, wee haue beene ioyned together with ẏ bãd. And therfoze (my deer & perfect frind) I earnestly request you, that it would please you to visite me with your letters, to the end, that notwithstanding the distance of place betwixte vs, our minds maie yet reioice, & be cõforted together, praising you with all my hearte, to commaund me in your affaires, euen as he that is alwaies redie to do you seruice, God to friend, to whom, &c.

*How to write of some small affaires, busines or newes.*

HAuing no matter of great importance to write, yet many times wee are desirous to write of some small businesse or newes of little importance, and so doing, the letter must containe three parts. First to declare the cause that mooueth vs, as in the style before. Secondly, to salute him gently, telling some pretty & merry news Thirdly, to offer him our seruice, with harty cõmendations vnto him, & others.

*The Example, wherein one friend writeth to another of certaine small newes.*

him to visite vs often with his letters, to this ende, that hearing of his health and prosperitie, we may haue cause of consolation and comfort, offering our selues, &c.

*The Example of the style in that case.*

ALthough I haue no matter to write vnto you (my deare friend) that I knowe not of any newes hereaboutes chanced: yet neuertheless the great loue equal betwixt vs, will not suffer me to let passe any messenger, that I know goeth towardes you, without sending your letters by him: for I beleeue verily that you haue as great ioie to reade my letters as I haue to reade yours. Therfore (my friend) you shall vnderstande, that I and all my familie are (God bee praised) in good helth, earnestly desiring to knowe of your prosperitie, and howe all our friends therabouts doe: for I assure you, there is nothing vnto vs more pleasant ioyfull, nor agreeable, then to vnderstand of your health good fortune and prosperity. But this causeth ioye (my friend) because that from the time of our youth,

commendations obtained both parties at all the aſſizes: but yet in fine (after many ſturdie ſtrokes on both ſides) the chalengers wonne the price, &c.

Moreouer, If I had known any other newes, I would haue written them vnto you, praying you that you will ſtill bear mee good will, and oftentimes write vnto mee: recommending mee eſpecially to you, and to ſuch a one, and to all our other frinds therabouts; beſeeching our Lord to ſend you comfort & health, &c.

*How to write a letter containing ſome pleaſant ieſts of our ſelues, beſides other matters.*

THere are yet other ſortes of Letters: for theſe before written, maye bee called ſimple. Now reſteth there to expreſſe the compoſition of ſome mixed letters, which are of two or moe thinges. And firſt, wee will ſhew the ſtile of a merie letter prouoking to laughter or reioyſing: yea, and it oftentimes falleth out, that in weightie matters, there is to bee mingled ſome pretie conceite, be it thorough ieſting of our ſelues, or of ſome other: and ſuch letters muſt be deuided into

Although it be long since I wrote vn-
to you (right deer and perfect friend)
yet is it not for that I had forgotten you
but because I had not any matter to
write vnto you: and therfore hauing now
founde a fitte messenger, I haue
thought good to write vnto you these let-
ters, whereby you might vnderstande,
that (God be praised, who disposeth al
things) we are heere in goods health, be-
seeching him that it be so with you, and
all our friends there. I haue bethought me,
and considered with my selfe, wherof
I might write vnto you: and haue found
none other thing, saue onely to certifie
you, that by the commaundement of the
King and the ordinance of the court, this
daie was made a great generall Iusting,
which was a wonderful excellent thing
to behold, cõsidering the order that there
was kept. You haue heretofore seen, but
I think not so passingly well handled
nor better ordered: for surely the chal-
gers specially, with so valiant courage
and strength inforced themselues in the
Iust, that wonder it was to see: and on
the countrie side appeared also such mã-
ly hearts and bolde stomacks, that great
com-

lone well the ſounde of the retraite. And if euer you ſaw man of warre play better with a two foote ſword, the ſay boldly I am a liar, for I would run vp the formoſt to the forward of a rolling tauerne there to giue the onſet.

Secondly (my Captain) all this I haue written but onely in ieſt: for indeede, to ſay the truethe (none diſpraiſed) ther is no man in the whole compaſſe, that more willingly or more courageouſly would aduenture himſelfe in the battell than I would doe. For by the faith that I owe vnto the king, & to you I haue ſo much before mine eies the publique weale, and haue ſo much pitie of the miſery and calamity of the poore people, that at all houres, both day and night, I am purpoſed to hazard my life in defence thereof, and in repulſe of the enemies, to the ende that following the ſteps of other valiant Champions, I may purchaſe honour & renowne. Thirdly, neuertheleſſe (valiant Captain) I pray you not to put your ſelfe in danger without a cauſe, but if you ſee that it be needful either for your owne defence, or otherwiſe, you ſhall finde in me ſuch facts (as I will not vt-

to three partes. Firſt, wee muſt pleaſantly expreſſe the merrie ieſt or conceite that we intend to vtter (our honeſty and reputation ſtill obſerued:) for that which wee write is only to reioyce our friend. Secõdly to leaue a ieſt or merry conceit, and to change into ſome other matter, to the end that it be not ſaide, that we be altogether ſcoffers. Thirdly, to offer our whole ſeruice as in the letter before.

*The example, wherin a ſouldier writeteth to his captaine.*

IT is no meruell (redoubted Captaine) though you make great account of me for if I ſhould bee in anie encounter againſt our enimies, where it were needfull to part with blowes, you ſhoulde ſee how I would handle my ſelfe: yea, the great feare that I haue of it, doth make me already to tremble and quake, conſidering that I neuer fought but vnder the Curtaine, and with the potte and the ſpiggot. I beleeue I durſt not aſſault a ſnaile, if ſhee were armed with her ſhell & hornes, for as hardie a fellowe am I as euer drewe ſworde out of a bowe caſe: yea, in ſuch a matter I ſhold

Secondlie (although ieſting & bourding) yet know I not any other thing which might bee more gratefull vnto mee, or wherein you might do me more pleaſure than now amongeſt the greateſt affaires that I haue for the publique weale: to giue mee ſome conſolation by your letters, to the end that I might be certaine of your health. You know my hearte how I loue you, and doe not requeſt any other thing of you at this preſente, if not that it would pleaſe you to write often vnto me. Thirdly, as for me, if there be anie thing wherin I may imploy my ſelfe to pleaſure you, you may commaund me euen as him that is ready to accompliſh your good will.

*How to write Letters giuing generall commiſſion & charge of buſineſſes or affaires.*

THere is yet another ſorte of Letters, whereby we giue commiſſion or charge of certaine buſineſſe generally or particularly, and ſuch letters muſt containe foure partes. Firſt, to purchaſe his benevolence, ſaying, that for the loyaltie that is in him, and alſo the confidence that we haue in his perſon, and that for the loue

of

bitter with mouth) alwaies preſt & readie to obey your good pleſure & commandement.

*How to write letters concerning merry ieſts or taunts by ſome other.*

IF wee woulde merrily taunt him, vnto whome we write, or ſome other of whó we write, it muſt be done euen as in the ſtyle before written, ſauing that in the ſecond part we muſt earneſtly continue on the matter.

*The Example wherein Cicero ieſteth with Valerius.*

COnſidering with my ſelf at this preſent, (my perfect friend Valerius) the great negligẽce y is in you, & that ſince your departure, you haue writtẽ nothing vnto me, I cãnot excuſe you, but to ſay y you haue y palſie or elſe the feuer lurdẽ: that the hands which were wõt to write oft vnto me, can nowe no longer hold the penne. If it be ſo, recommend your ſelfe to the ſaints of Paradiſe: or if not, learne to write with your feete, euen as well as you haue done with your hands.

Be-

therefore it behoueth mee to haue some
friend resident there for mine that maye
take the charge of my affaires. Thirdly
although that I coulde commit thē to
diuers other my friends: yet notwithſtā-
ding I am afraide in so doing, that I
should too much offend you: & shold seem
that I would wholly seperate my selfe
from you, if I should not cōmit my cau-
ses, & affairs vnto you, & likwise if you de-
liſt frō giuing me cōmiſſiō of yours our
natural & mutuall loue might be dimi-
nished. Which case to auoid, I now send
you plaine and especiall procuration in
my vrgent and neceſſarie businesse: hā-
uing stedfaſt confidence in you, that no-
thing shall perish through negligence.
And especially, concerning the cauſe &
pursuite betweene me and such a one,
wherof I pray you, procure speedie ex-
pedition, as knowing well the greate
wrong of the aduerſe party, and my good
right, which hath great need of aid & suc-
cour. Fourthly I beseech you againe to
haue my affaire in remembrāce: where-
of I giue you the charge as plain commiſ-
ſiō irreuocable: all which things I would
haue

of vs he will intreat our busines euen as his owne: therfore haue we determined to cõmit our busines vnto him. Secondly, to declare what busines, and with what persons and how he hath to doe. Thirdly to expres the authority that we mind to giue him ouer our busines, with al other clauses necessary to the expeditiõ or execution of the same. Fourthly, to promisse to take in good part whatsoeuer by him shal be done, &c.

*The Example, wherin Cicero committeth to Scipio his authoritie ouer al his busines in Rome.*

I know not any thing so weighty or so difficill, (my most thaunciente friende Scipio:) yea though death it selfe should followe, that for you I would not moste willinglie do. For so willeth the loue and benevolence that inwardlie toyneth and uniteth vs together: and I vnfeinedlie beleeue you will doe the like for mee whẽsoeuer I need. Secõdly, y cause that moueth me to write thus vnto you is, for that I haue much businesse to dispatch at *Rome*, where personalie (for my other affaires,) I cannot be assistent, e-

ther-

friends, as I haue alwaies perfectly perceiued it, doth giue me no ſmall hope, together with the loue & beneuolence wherewith we are vnited) that your wiſedome & liberall humanitie, taketh great pleaſure to imploy it ſelfe about my affaires, if I commit anie vnto you. Secondlie, and to the end that I giue you to vnderſtand, what buſineſſe I intend that you do for me at this preſent, you that know and vnderſtand, that in your prouince I haue had to do for the Senate of Rome, and that great ſummes of monie remaine due vnto me by diuers of my creditours thereabouts. And ſeeing that I am at this point aſſured of the good will your heart vnto me, I haue thought good to conſtitute you my procurer, or Attorney, to receiue of ſuch a one, ſo much: and of ſuch a one ſo much &c. whereof I ſend you the ſchedules and obligations. Thirdlie, and if anie of them, or anie other, will reſiſt you, and refuſe or delaie the paiment, I giue you power and authoritie to conſtraine them by all waies of iuſtice, euen as I might my ſelfe, if I were there perſonallie preſent. Fourthlie, whatſoeuer you ſhall do for me, I pro-

haue you to doe and procure, euen as though I my selfe were personallie presente, and whatsoeuer you shall do, I promise to bee content withall, vnder obligation and bond of all my goods, according as more plainly is contained in the procuration (or letter of Attorney) which I send you herewithall. And thus fare I my letter praying, &c.

*How to write Letters giuing particular commission for some affaires.*

OFtentimes it happeneth, that we commit, and giue charge of some particular businesse: and such letters must be deuided into foure partes, euen as the other before written. Howbeit, in the Second part we must expresse one or more businesse and affaires by order, in euerie article the things that we would haue dispatched being particularly shewed, plainly and manifestly.

*The Example, wherein Appius constituteth Cicero his receiuer in Spaine.*

THe perfect loue of friendship that I haue in you (my loyall friend Tullie) and the which you vse towardes all your

friends

may write that which we will beside, offering as in the other before, &c.

*The example, wherin Cicero writeth to Curio concerning his business.*

I Doe by this present receive your letters (my singuler friend Curio) wherein I greatly rejoyce why I understood the good health and prosperitie that is with you and yours: yet notwithstanding I was something sorye when I calde my selfe accused of negligence, for that I have not written unto you so often as you desired, and as I ought to have done. And certainly I confesse, that I am greatly to be blamed: for in verie deede I was not very much bussed, and am verie glad that I knowe that my letters doe so greatly comfort you, promising you, that from henceforth there shall passe no messenger but I will visite you with my writings, and will never shunne it unto labor to write unto you, so long as I may pleasure you. Moreover, you write unto me that I should certifie you of your businesses, in what state they are: I assure you, that late and night I goe about to dispatch them, but the craf-

misse you to be content therewithall, and
[illegible] by the procuration which I
[illegible] this bearer, with the bills and
[illegible] tending to that effect, I commit
the whole vnto you, certifying you, that
of me also you haue a friend prest & ready
to doe whatsoeuer you shall commaund
him. From Rome, the &c.

*How to write certaine mixed Letters.*

YEt is there another sort of letters containing intermixed matters, which are to be deuided into two partes onely. First, to declare the most necessarie businesse: neuertheleſſe, we must alwaies begin with some honest preamble, like as if we write to our friend, saying, though we be occupied and busied with many affaires, yet we intend to visite him with our letters.

Secondly, to declare particularly and plainely our intent. And if peraduenture it behooue vs to answere Letters receiued from our friend, in such a case, for the preamble we shall say, that wee haue receiued his letters, the which were very comfortable vnto vs, and that wee intend orderlie to giue answer: in the end whereof we

may

question both of our friends affaires, and of our owne, then it is decent to beginne with those of our friends, and afterwardes to speake of our owne, thereby to giue him to vnderstand, that wee haue his affaires as much or more in remembrance, than our owne.

*The example wherein Tullie writeth to Pompilius, of comforting graue and domesticall matters.*

I vnderstand (my verie perfect friende Pompilius) by Letters receiued from some of our friendes, that your valiant father is deceassed out of this worlde; and thus knowe yee, that in as much as wee are firmely knit together in perfect friendship, therefore it is verie behouefull for mee to suffer yea, I esteeme it euen as mine owne misfortune, as friendes ought to doe. But when I consider how well hee hath liued, and that hee came in marriage with noble and sage parentes, and by his vertues gotten dignities and authorities, as continually hee receiued; yea and moreouer (which is almost impossible) that hee was alwayes in fauour both with the Lordes and the people, therefore

tineſſe of your aduerſaries is ſo greate, that I am forced to deſer, attending the good houre to breake and fruſtrate their malice, the which notwithſtanding, I beſeech God to maintaine you in your honor and dignitie. And whereas you will me to ſend you my bookes of the lawe, I would gladly doe it, but for the occaſion of theſe troubleſome times, I thinke it needfull to tarie till things be more peaceable, and then will I ſatisfie that which you deſire, that is to ſay, you to commaũd, and I to obey, &c.

*How to write Letters containing diuerſe and ſundry matters.*

LEtters containing many ſorts of matters, may bee deuided into as many parties as they containe ſundrie matters: and wee muſt begin with the moſt principall parte, alwayes obſerning the rules before written, and afterwarde the moſt neceſſarie, and ſo conſequently euen vnto the end, ſo that the whole bee finiſhed in order and by articles: howbeit, it is good to place in the beginning ſome preamble fit for the matter, and finallie to offer as before. Note alſo, that if there bee

que-

quiet: and I ware holely wryte vnto you, that if you come hither, you may get honour & profit: and then shall you for your diligence I doe wel reparton your credito, and in the auancing of your estimation, assuring you, that I am wholie at your commandement.

*How a Prince faithfully certifieth the worthie qualities of a man.*

ALL, or moſt part of the ſtyles before written, are addreſſed either to our ſuperiors, equalls, or inferiours, which might ſeeme to ſuffice for this little worke: yet neuertheleſſe, becauſe I woulde haue the gentle readers to vnderſtand, that I delighte to expreſſe aboundance of ſtyles, I haue thought good to recite ſome ſtyles, which ſundrie writers, and learned men, haue accuſtomed to vſe, following therein the example of diuerſe good Orators. And, the firſt ſtyle ſhall be a Letter of fidelitie or credite, to wit, when a Prince writeth to one, or to many the veritie and trueth of a thing euen as it is, giuing perfect notice that it is ſo: and ſuch Letters muſt contayne three parts. Firſt the Prince putteth his name, his

hath runne his course of nature, and that he is goddie departed. I haue no cause to lament, but with all my heart to render thankes vnto God that gaue him so many gifts of vertue in this worlde, and now after many yeares, hath called him from this terrestriall darkenesse, to his cleere celestiall light. Secondly, let vs now speake of other matters: you shall vnderstand that it is reported vs, euen to the whole Senate, that the french men prepare a great host against our common weale, and haue already ouerrunne our fields: therefore it is considered, that manfully & with a good courage, we shal goe against them. And this to doe is established Pompeius, who in wisedome, counsell, & warlike authoritie, hath none like vnto him to conquer our enimie: Therefore I counsel you to leaue Cumane, and to come into this Citie, during the expedition of this warre, for to auoide the hurt that might come vnto you. Thirdly, you pretende vnto me, that I should receiue money of your debters: I will doe it willingly: but during this tumult, I determine nothing in the Senate, nor elsewhere, vntill that things be more

quiet

title, and other phrases agreeable to his highnesse. Secondly, must be placed the discourse or entraunce fit for the purpose, whereof we intend to write. Thirdly, to purchase benevolence to the thing, or to the person whereof we write, causing credite to be giuen thereunto: expressing the verie trueth of that which we commende, the vertues of the person.

*The example, wherein the Duke of Venice certifieth of the wisedom and science of G. A.*

AVgustine by the grace of God &c. To all those that shall see these Letters, health and comfort. Secondly, the Majestie of a Prince, and his magnificall authoritie is not onely to punish and correct vice, but also with his whole power he ought to direct and chase away all vicious persons: and euen so likewise ought hee of iustice and Majestie, the good and vertuous, full of patience and studie, not onely to amplifie with goods and honour, but also in all things to giue them support, fauour and praise. Thirdly, and for that it is many yeeres agoe, since wee haue perfectlie knowne

George

or to an Vniuerſitie, a towne, a citie, a countrie, a commonaltie, or to ſome publique perſon, as to increaſe of peace, warres, appointment, &c. and ſuch letters muſt bee deuided into three parts. Firſt, the name of the prince, and all his titles, with ſalutation. Secondly, the cauſe mouing wherefore we write, declaring that it is iuſt, honeſt, and reaſonable, the which wee ſhall proouue, as well by reaſons to depreſſe our aduerſary, and to deſire alwaies to maintaine iuſtice and equitie. Thirdly, the matter that we intend, be it of peace or warre, or of ſome other greater matter. And let the concluſion bee tending to our purpoſe, containing the ſmall clauſes, agreeable and neceſſarie thereunto, according to the rules before written.

*This example, wherein the Emperour maketh peace with the King of Hungarie.*

FRederick by the diuine grace, Emperour of the Romanes, of Auſtrie, of Syrie Duke, &c. Earle County of &c. To Mathew king of Hungarie, &c. ſendeth greeting. Although there be manie reaſons, [illegible] warre [illegible] againſt

*The example wherein the County of Paule, granteth the preferments of A.*

IOannes Galeas Maria, by the grace of God, Countie of Paule, and Lorde of Genues, to Angelicke seemely greeting. Perceyuyng the excellent melodie and incredible harmonie of thy voyce, wherin thou excellest not only the other Singers of our Chappell; but also there is none which may be compared vnto thee, with other great and innumerable vertues, for the which of all people thou principally and priuiledged, art reuerenced, praised, esteemed, and renowmed aboue others. I for my part prouoke and incline me to beare her good will, to aduance her from the lowest, vnto an honorable state, to vse her as familiar acquaintance, to the end to stirre and moue other to well doing, when they see the vertuous to be cherished and honoured. Wherfore, aduise the end that most plainely may appeare to her my great affection I beare that she bear there, and do constitute thee to receiue in the County of Aquedoace the fruits, rents, profits, and reuennes due vnto vs, the which vse doe

freely

*How a noble man writeth Letters for the promotion of a man.*

When any Lord or Noble man writeth for the promotion or preferment of a man, or that hee writeth to him whom he mindeth to prefer, or to another to prouide for him, of whome he writeth, Such letters are to bee deuided into three parts, as before. First, hee putteth his name & his titles, with briefe salutation. Secondly, he getteth benevolence to the person whom he mindeth to preferre, by praising him of some particular vertues, saying that therefore he desireth to be had in fauor & estimation with all men. Thirdly, he getteth benevolence to his own person, saying that for those causes he is moued to shewe him fauour and commodity: afterwards, he addeth to take in good part the good will [illegible] for such a benefit or thing giuen [illegible] seeme to reward such vertues, offer[illegible]

tineth vnto a Prince, adding thereto [illegible] and sorall threatnings, if it bee gainsaid or withstanded by wicked persons, Iudges neuertheleſſe, ought to be moderated with modeſty, and not ouercharged with rigour, to the end that through too great rigour, if it be not perceiued that the Prince ſpeaketh of choler or anger, the which a wiſe man ought not to doe, and then to ſet the day and date, &c.

*The Example, wherein the Pope forbiddeth king Ferrand the building of a Caſtle.*

INnocent Biſhoppe, ſeruant of the ſeruants of God, to our [illegible] Ferrand king of Portile, health [illegible] benediction. Conſidering the [illegible] our reuerend brother the Cardinall of S. Peter ad Vincula, [illegible] [illegible] [illegible]

freeling them thereby from all paines and punishments, and to declare and commaund it: willing them gladly to receive it, which is too little to be commaunded to any Christian, considering hereafter there be so many who shall write, that there is no necessitie to believe the commaundement of any good Governour, by magnifying their workes, offering &c.

*How a Prince ecclesiastical or temporall, writeth letters forbidding a thing.*

WHen a Prince ecclesiastical or temporall writeth to one or to many, commaunding and forbidding not to finish a thing already begunne, or not to take in hand a thing already pretended: such letters containe three parts. First, his name and his titles, with salutation. Secondly, he giveth to understand, that hee vnto whome the writer hath entrepried, and purposed to finish a thing which hee would not have him to execute: shewing the causes and reasons either true or like to be true, dissuading from the doing of such a thing. Thirdly, he placeth his commaundement and inhibition in briefe termes, & well to be vnderstanded, euen as it appertaineth

# The second Booke, containing the copies of sundry learned mens Letters and Epistles.

ALthough the instructions and styles heer before written, might suffice to contente the readers of this little volume: yet becaufe courageous minds fhall haue aboundance and choice of matters, I will not heere make a final end: but haue thought good (ouer and befides all the ſtyles of the Letters and Epiſtles heer before written) to adioyne a number moe of Epiſtles and Letters of ſundry ſtyles, as well of Latine Orateurs as alſo of other learned and diſcreete perſons, truſting that the whole being well ſeene and conſidered, (except peraduenture the minde and courage of the Reader bee altogether ignorant and ſluggiſh of the number of them, that remaining in the gulfe and boſome of recheleſneſſe, haue their ſenſes ſo corrupted, their memorie ſo ſlipperie, and their minde ſo dull, ſlowe and aſtoni-

of Crete, hath also set that they haue fen-
ced [illegible]. And as thou hast
[illegible] buildings, especi-
ally erected vpon the coast of the Sea
coast, (where to ye may giue great occa-
sions of euill doing and hurt) such things,
which of their own nature, induce a mã
to suspition, and to thinke some euill con-
spiracie. Wherefore, we cannot but
greatly doubt, least thou intendest some
treason against vs. Therfore, we there-
fore will thy Maiestie to desist from buil-
ding such castles and fores against vs, if
thou [illegible] vs haue peace and perpe-
tuall tranquillitie. But if peraduenture
thou wilt not cease, then vnderstand
thou for certainetie, that we shall be con-
strained to repulse the iniurie that thou
mouest vnto vs, following those
meanes whereby it is lawfull to put a-
way iniurie. Furthermore, we haue a confi-
dence that thou wilt vse nothing that
might be preiudiciall vnto vs, the which
no good King may or ought to do.

Giuen a Rome, &c.

*Here endeth the first Booke.*

The

nied, that they may rightly of euery one be taken and esteemed as brutall and barbarous, which ceasing (and a good will succeeding) there is no doubte but a man shall heerby easily learne to make a letter or Epistle so well adorned, and garnished that it shall render vnto the readers and hearers, not only great ioy and commoditie, but also to the inditour profite, praise, and inestimable delectation.

*Hermolaus Barbarus writeth vnto George Merula.*

PLato in that his diuine institution of lawes, among other soueraigne things maketh mention, that it is needfull in a common weale, to prescribe and giue order, that it bee not permitted vnto anie man to shewe either priuatly, or publiquely any thing that he hath composed except it be first perused and approued by the Iudges thereunto assigned. Would to God (O discreet Merula) at this day we had the same law. Certainly so many people should not then write, and so few should not apply themselues to good letters, for now through the abundance of many naughty bookes, we are greatly in-

dama-

Fulwood, W.

danger, shall in seeming heresies or mes-
ries, which he hath pleased them to lay
upon me, I appeare to be ingrateful and
barbarous.

*Marsilius Ficinus writeth unto Angelus*
*Politianus.*

If as vnto Politian, I should say, that I
greatly wondred at the Majesty of
eloquence of thy style, somewhat more
vnto suppose that I would seem ouer-
willing to flatter thee, but as vnto a
learned man, and one in Philosophy, I
ought of things which are likewise of
thee, I shall therefore speak my
briefly what I think in my conscience, like
also thou hast written. For since Po-
litian hath so happily framed also vnto
thee space since his youthly studies his
style, he seemeth vnto me wholy another
man, & altogether newe: and therefore be
being euen a child, pleased me very
being a young man greatly pleased
me, now that he is ripe in yeares
me: for whom I have greatly pleased
creased for all, yet increased my grief.

danger

*Innocentius Pope, to*

[illegible] certainlie allashis pleiseth me [illegible]
[illegible] for this cause: for
[illegible] I presupposed, as it were
prognosticated, that it would so come to
passe: therefore I praie thee hold on as
thou hast begunne. Diuine to the end
[illegible] thou maiest thereafter make me a true
Diuinator. Iournal peece of thy [illegible] thou shew
[illegible] Sibylian in euerie place, which
[illegible] praises. Doe not thou [illegible]
[illegible] is be [illegible]
[illegible]
[illegible]
[

[illegible] Lucidor, the enemie A-
[illegible] (being heer of mi[illegible]
[illegible] Zahara, Masters of the mounte
[illegible] and of the [illegible]
[illegible] I haue ceased e
[illegible] Lecture, wherin you gentlie
[illegible] haue vsed Don Flori-
[illegible] haue
[illegible] for [illegible]
[illegible] much
[illegible] ought
[illegible] and
[illegible] haue gone about
[illegible] Don Florimell [illegible]
[illegible] you as [illegible]
[illegible] I [illegible]
fore it seemeth to mee, that you shall not
[illegible] haue
none in his defence: yea, [illegible]
heer before know your difference. for
my highnes doth [illegible] him
in such necessitie as I found him, neither
ought you to haue procured reuenge and

in-

company shall find my recommendations to
to your good grace: before which my good
will ought to please you, and I shall
ever be ready to do your pleasure, the statue
Alastraxeres.

*Innocent the eight Pope, to his subjects*

*some Encrements de Medecis*

VVhereas by some, before my departure hence, I had
obtained apostolical benediction, and grace for
that my intention, for that cause the
same, and nevertheless some Angelus Po-
litianus (a man very learned and expert)
hath sent me hither, translated out of
Greek into Latin, certain books out
name, and that which not only by our
noble judgement, but also by the judge-
ment of other wise men, unto whom we
have shewed it, is greatly commended,
we shall be glad (as appertaineth) great-
ly esteeming and honoured, and shall be an
ornament for our dignity, which shall be
unto him a testimony of his virtue and
learning. Wherefore there above all
things to provoke and move the same
Angelus, by this authority, to make and
compose like books, which will bring
forth unto him vulgar estimation, and unto

us

here not onely one Captaine, such as I speake of, but two or three, euen moe then twenty, who are so agreeing together, that there is but one will, one heart, and one aduice. Seeing the the first goodnes and benefite is not denied vs, let vs draw neere to the second, and so no doubt shall we cause our fortune to aide vs against the most discourteous king that is vpon the earth, who purposeth to destroy our goods, and liues, through the huge and mightie army that he hath caused heere to arriue, thereby vterly also to impouerish and deflowre a poore Gentlewoman. But yet is he farre from his counte and purpose: for we will assist her, as long as we haue any life in our limbs, or blood in our bodies, accomplishing the vowe that wee (receiuing the order of Knighthood) are bound vnto. And whether we liue or die, it shalbe vnto vs an immortall glorie, valiauntly to fight against him, that ought to be a iust defender of al Ladies: for the thing, that of many might be called foolish hardinesse, shal as concerning vs, and in our quarell, be called vertue & magnanimitie of courage. Boldely let vs therefore runne in vpon

the baſell & beſtein vpon, remayn wyth vn-
typpyſſen & ſpeciyeſt, how all ſo ther ſhip
ſchippen and, ſtorn alle ſo beſſe ſchelde ge-
gether wyth pſſen ſtorn vnder ſo ſey be
neſſes on ſio beſſelle en; hauen ſtorn pace
mee as ſe wens ſpeyres vppſtone; & haue
charged me thi ſpeare ſtorn ſolne ſtil ſo te
kepe & behaue thy ſelfe, ſobet at mo time, or
by no cauſe ſe ſtorn ſo ſtorn ſtore
of this thy liberalitye & ſpeare, whereof I
will take care, & will ſo ſtoreye my ſelfe
that this our tender territorie, (to the ſtil
lage whereof thy magnificence hath now
given ſuch a ſo great ſucceſſe) ſhal bring
forth hereafter vnto reuerence to thy ſa-
cred Maieſtie.

*Valete in ſanctum Florentia, &c.*

*Gualdame to his fellow knight,*

*with ſalutation.*

VNderſtande (my companion) that
the firſt pleaſure aſgreat gouernor that
may be in an armie, is to haue a peaceable
ler, then can wiſe payer vnto another the
thing that is requiſite to be done: & the
next, to haue obedience in executing the
thing that he commaundeth. He haue

heere

wherfore yet are worthily to bee exteſ-
ſed. And though it be ſo that I am tranſ-
ported into a farre country, to execute
needfull things, yet is it not to bee ſup-
poſed, that true loue ſhould decaie, tha-
rough the viſible ſeparation made be-
tweene two friends, whereof you are the
one and I the other, at the leaſt I am
yours, and beleeue that you are mine.
And therfore as mine, I haue not, nor will
not deferre to write vnto you, truſting &
beeing aſſured that through ỹ receiuing
of my Letters, I ſhall cauſe you to bee
more ioyfull, and to haue mee in remem-
brance. Doeing you alſo thereby to vn-
derſtand, that if it would ſo pleaſe you,
I would gladly haue certain little bookes
(wherof I ſpake vnto you) diſpatched
from the binding, handſomely and neat-
ly, as you know well how to doe them:
yea, farre better then I can expreſſe and
write vnto you. Of a thing well doone
the praiſe remaineth to the Author and
doer therof: wherin I know you ſhall
bee partaker, for that you worke ſo per-
fectly as no man will nor can finde fault
therewith. Moreouer, if there bee any
thing in theſe parts, wherin I may plea-

them, without feare of death, or any danger, hauing nothing before our eies but honour: for in such like warlike actes, Fortune her selfe would not bee feared nor doubted. And if we be victors, in as much as they are more than we in number, so much our glory shall be the greater, & our name so much the more spread abroad, taking vpon vs with so great an hart and courage, a thing almost to man incredible.

*A certaine man writeth to a Booke-binder of Paris.*

WOrshipfull Sir, assured I am, yt if I should commend me an hundred thousand times vnto you, yet should I do lesse then nothing, if it please you not to account me for one of those that wish you well, therefore I pray you commend me vnto you: certifying you that since my departure, I haue written sufficient matter vnto you according to my rudenesse, whereunto you haue made me no answer. Howbeit I marueil not therat, considering that you haue bene so busied about the vrgent affaires of the King, that you haue had no leisure to attend therunto:

where-

ten by death and so deceassed. His bro-
ther Barnard, a prudent man, alwaies
mindefull of thee amongst the chiefest,
to the end to aduance the memorie of so
worthy a man, and to render thankes for
thy merites on him bestowed: the fore-
saide bookes written according to their
true paterns and examples, and redu-
ced into one volume, he doeth offer and
present them vnto thee, my good Lauren-
tius. And in verie deede hee desired I
should commend and adorne with words
the same gift towards thee, and also to-
wards the author thereof, Baptista Leo.
The which I haue not thought good to
doe in anie case, to the end that through
default of my vnderstanding, I diminish
not the praises of a man so excellent, and
of a worke so well brought to passe and fi-
nished: for vnto that worthy worke shall
come more honour and renowme by
the learning and reading of it, then by
anie wordes wherewith I am able to
set forthe the praises thereof, fearing
and doubting difficulties of the Epistle,
and doubting also the imbecillitie and
weakenesse of our Oration: for vnto a-
ny man not ignorant of the perfection

sure you do but commaund it, and I will obey, according to the possibility of your saide frend, not to bee compared to his good will: recommending mee alwayes most humbly to your worship, vnto your wife, & to all your children, vnto whome I will not forget the wine, my bookes beeing properly and handsomely bound and dispached. Thus cease I for this present, beseeching our Lord to send you health and welfare with long life. From Selure the 11. day of October.

*An epistle of Angelus Politianus to Laurentius Medicis his Vncle.*

BAptista Leo Florentius, of ỹ most cleere and noble familie of the Albertines, a man of excellent spirit, of good and deep iudgement, and of exquisite doctrine, having left vnto vs his posteritie many noble deeds, actes and monuments: consequently and in fine thought good to report vpon x. bookes speaking of Architecture, or the science of building, the which being amended, corrected, and polished, intending to set them foorthe to light, and to dedicate them vnto thy name, was by fatall ordinance preuented

lew by the mouthes of expert and learned men: yea it is a fauourer and a verie patronne of learning, among all men liuing, now fallen vnto thy lot, Farewel.

*Angelus Politianus to a certaine friend of his.*

IF I had begun to haue loued thee, for thy riches, I should now cease to loue thee, or to be thy friend, for that thou now ceasest to be rich: but moreouer, if I had now ceassed to loue thee, thy friend, then had I not loued thee, neither when thou wert rich, but a flatterer: the which whosoeuer can be, can not be free, but a bondslaue.

*Politian to his friends.*

YOu are many, which together demaund letters from me, but beholde I send vnto many but one onely: for it behoueth to send one onely Epistle vnto many, whom I onely loue. The which shall be as good as many, when many of you shall receiue it.

*Politian to an enuious person.*

and integritie of the renowned Letters, and of the Arte and his discipline; and it might be doubted, whether his speech and stile doth touch the Art of Oratorie, or of Poetrie, whether it bee more grane or ciuill. In this order hee hath followed the true rare of the Antiquitie, in such sort, that hee hath by sence conjectures reduced into example, not only the reasons of the ancient builders, their engines and instruments to worke withall, but also hath wonderfully excogitated and published newe formes and styles of buildings: yea, and besides this, he was also a good Painter, and cunning Carver. Howbeit in the meane time, he ordered all things according to true proportion & measure, in such sorte, that all people might reporte of him singular & worthy things. So that I iudge and suppose, that I were better to be silent, then to speake too little, euen as Salust saith of Carthage. To this Booke therfore, (O Laurentius) thou shalt attribute most principall and chiefest place in thy Library, and there reade it diligently: and shalt take care to publish it commonly: for it is worthie to passe of-

ten

Politicus to his friend Caius.

Commends to him

THou supposedst by this to have
ned, because I write not unto thee
Could contain thee, if I should write
hee thee: for if I continue thee, thou
durst not write to me, but
either that I am busied or
solitary for thy sake.

Politicus to his friend.

THou hast not yet
hatte thou thee from

Politicus to his friend.

THou hast not yet

Thou art enuious to euery one of euerie thing saue enuie, but of that thou art enuious towardes thy like, who is yet more enuious then thou: and by that meanes there is no enuie in thee: and yet notwithstanding thou hast enuie at his enuie, and by that meanes hee is lesse enuious than thou. Who you are, I will not expresse, because I will not make you more miserable then you are already: for if I should publishe your name, you would haue enuy euen at your verie name it selfe, not one of you at the name of another, but either of you at his owne.

*Politian to a slanderer and detractor.*

Vnto thee, which speakest euill of mee I answere not to answere euill, least peraduenture thou shouldest cease from saying euill by mee, that is to saye, from praysing mee: for in verie deede, who is he that is more rightly praised, then hee of whom euill is spoken by an euill man? And in respect that I call thee an euill man, that is so far from being euill sayd, that nothing can be better saide.

Po-

would with thee to keepe ſuch promiſes to thy ſelfe: only this I require thee, that if thou will not giue e perſonall benefit, yet ceaſe to be euill vnto me which thou ſhalt doe, if thou ſuffer me to hope any longer in vain. Farewell. I ſhall be greatly beholden vnto thee, if thou graunt me that which I requeſt, & wil greatly meruaile if thou giue it me not. Farewell.

*Politian to his friend.*

I Was very ſorie, and am very glad, becauſe thou waſt ſick and that thou art whole. Farewell.

*Politian to Picus Mirandula.*

I Was ſtrik vanquiſhed of thee by beating, and ſlaughtered by ſpirit, yet neuertheleſſe, I receiue thee vanquiſher, & ſlaughterer, for I ſuffer me, for I ſuffer thee, for I ſuffer right by the ſpirit. I was ſlaine indeede, but not by thy [illegible] I deſire, but I ſuffer it, for that there is nothing vnhoneſt vnto me vnto thee beſeeme.

Politian

That which I would should haue been corrected by thee, thou praisest it: but thou doest that easily, which thou doest continually. Farewell.

*Politian to a friend.*

Thou art angrie and sorie because Simmias doth reprehend me? he doth reprehend me to the end he might receiue the safegard of himselfe, as a man beset with those that doe much reioyce of flatterers, and preiudice of detractors.

*Politian to a promise breaker.*

Much more equall had it been inconstantly to haue denied that, which so earnestly I requested, then afterwards not to performe that, which thou (hauing promised) hadst so liberallie promised. Thou hast been as inhumane, as ungrateful, to esteeme mee like nothing: but now it is not time to chide, that thou doest owe it mee, and wouldest it were, seeing that thou hast promised it me: and certainelie I do not yet beleeue that thou art of that sort of people, whome their promises doe not bind thē. And to the end that I haue not hereafter occasion to beleeue it, I

would

for the ſingular prudence therein contained, whereby alſo in ambiguous matters and great affaires, thou art of the moſt prudent and wiſe, greatly commended, both for the ſubjects ſubtilte and for the ſeemely ornating and beautifying of thy Oration. Furthermore, thy letters were acceptable unto me, not onely becauſe in ſome of them there was honorable mention made of my name, but alſo I delighted my ſelfe therein, for the teſtimonie of ſuch a perfect man, by reaſon of the conſcience, graunting and giuing full conſent, which not diſſembling any thing, of that which is aught, did manifeſt and diſcouer the matter, euen as it was, ſtriuing with great force, as willing to be vertuous: and thus am I double beholden vnto thee, by reaſon of thy vertue and alſo of thy benefites done vnto vs. I had thought by my Epiſtles, ſundrie times to haue rendred thee thanks, leſt peraduenture to thankles thee, I ſhould haue been thought ſomewhat vngratefull, or eſteemed rude and vnciuill: yet referred I the time (becauſe I knowe thee and our goodfriend Polician, to bee ſo exercized with letters, paſſing to and fro be-

*Politian to a certain friend of his.*

THou art sorie, because I, which am thy friend, have vanquished thee in disputation. That ought not to be sorie: for if all things be common unto friends, I am no more a vanquisher then thou: and so being vanquished thou shoyldest vanquish me. But peradventure thou art sorie, because thou by such lawe of friendes, I am not a perfect vanquisher; I which have thee vanquished. Farewell.

*An epistle of Ioannes Picus Mirandula to his deare friend Iacobus Antiquarius.*

AMongest all the pleasures which I tooke when I was at Florence, through the commendable pleasure of Politian, [illegible] of all other most learned [illegible], as touching them in our time, [illegible] be lesse, but accompt [illegible] incomparable gentlenesse [illegible] reades them with their authours, in the same forme and excellency, under [illegible] them. In these Letters and Epistles I did greatly delight mee, for

# The third booke, containing the manner and formehow to write by answer.

## *A father writeth vnto his Sonne.*

Welbeloued Sonne, after commendations appertaining, &c. It is alreadie three Monethes agoe, and nowe at this present going on the fourth, since we receiued any letters from thee: me thinkes thou mightest haue conjectured with thy selfe (if thy heart had not beene altogether stonie) in what troubles and calamities I with thy weeping and sorrowfull mother do liue; There are now 24. Sunnes gone and past, since foorth of thy Mothers wombe into this transitorie life thou wast brought, and because euen from thy youth vpwarde, I was a carefull and desirous Father to see thee good, modest, gentle, kinde, and with all other vertues adorned (beholding then the sharp wit & liuelie memorie of thy naturall inclination & spirite,)

betweene you,) as not willing with such
ioyous fortune haste to babble against the
Muses, & as the malapert gagling geese,
so interrupt the white Swannes inter-
changeably singing: besides this, I per-
ceiued by Politian, that thou haddest vn-
derstanding of our good will towards thee.
And now haue wee receiued thy letters
sent vnto vs, lately deliuered to Barnard
Ricius, (a young man of great towards-
nesse) wher in thou doest attribute vnto
mee that, which I dare not request, nei-
ther think to haue so much merited. The
greatnesse of thy humanitie doth powe
burst our silence, except we should seeme
vncitill or proud, and therfore I cannot
chuse but geue thee great thanks, & im-
part vnto thee immortall praises: not on-
ly because thou bestowest vppon mee so
small vnderserued commendations, but
also by reason that thou so tenderly lo-
uest me. Therfore vnto thee I ought to
make recompence, euē aboue my power
neither is there anie thing so hard or dif-
ficill, which for thy commodity, I would
not take in hand. Farewell. Made in the
fields of Farrar the 27. of Julie. 1494.

Heere endeth the Second booke.

The

and promise, which I have made him.
This therefore was the occasion that
with my letters of the viii. of August last
past, I had not the meane to sende thee
more then thirty crownes, within these
two or three dayes I will sende thee the other
twenty for the full accomplishing of the
term past, and the fifty for the beginning
of the yeer present. Wherefore, for
default of the said money, cease not from
any manner of studie, but now it pleaseth me to talke a little unto thee. Thou
therefore stoutly disdaine, and mooues thy
mind to, for so light an occasion (as voluntarily willing to worke vengeance)
dayest thou to giue answer unto the humain and gentle Epistles of thy father,
unto the sweet and louing letters of thy
mother: whatmeth thou to answere brotherly the tender letters of thy chast prudent, and newe married sister. O thou
miscreant, thinkest thou paradventure
that the pitey of thy father would not
haue sent thee twenty crownes, which
for the necessity and ornament of our
house could not then be done? O Neroticall cruelty of a childe, O beare of yron,
O barbarous visage, O wickednesse

I thought good (as thou knowest) to send thee to Parice to the studie of the Ciuill Lawes, according to thine owne desire: thou hast now beene there foure yeeres, and I determined to giue thee yeerly an hundred crownes for the sustentation of thy liuing, to wit, at the end of euery fixe moneths sixtie: and moreouer, to send thee apparell of Silke, and cloth for the array of thy bodie. Thou shalt vnderstand (my deere childe) that thy mother hath beene my wife xxvi. yeeres: I haue had (by the goodnesse of God) of her, two children onely, whereof thou art the first, & after thee *Leyse* thy sister, vpon whose vertuous life the Sunne beams hauing shined by the space of xxiij yeeres, and I knowing her worthie of a husband, haue thought good this yeere to marrie her, & to giue her to *Helie Loyer*, for his legitimate and lawfull spouse: and because that he is a rich man, it behoueth me for the full summe of her marriage, to giue three thousand pounds, so that I was constrained to paie him not onely all the readie money that I had, but also to borrowe more then three hundred Crowns, because I would not faile of the libertie

and

thee erecting thy life, limmes, [illegible] blowne
[illegible] and bouts; [illegible]
[illegible] diligent a Father
[illegible] auoide the manifold
[illegible] certainly I de-
maund, [illegible] from
[illegible] Rhetorician, although he was a Captaine, a
[illegible] yet sometimes appeare
[illegible] who writing vnto Patro-
lus, sayeth vnto him, that a Child ought
chiefly to be mindful of the benefits of
his parents.

Also I pray thee read the history of
Valerius, wherein thou shalt finde
the pitie of Camillus, towards his
countrie, and the peeuishnesse of the pe-
tifull heart of Simon the Athenian, to-
wards his Father Miltiades. Finally
I had purposed to haue reached long-
ger in this Epistle, but the teares which
fall from mine eies will not suffer mee
to passe further. I beleeue you know
the greate anguish of heart that ap-
prehendeth a Mother when she should
see her sonne in her presence, she can-
not say enough: O sonne write vnto mee,
but I neede not write that which her di-
stilling teares doe vtter, for why, pricke

worthy to bee carried to the vttermost endes of the world. I feele well inough how wise thou art become, to know how to molest me, euen at the very hart roote, together with thy miserable mother: who for that thy plague of spite, taketh her dayly nourishment with sharpe and bitter anguishes. The Virgilian Queen Dido of Carthage, was neuer so passioned with loue towards her pretiefull childe Ascanius, as (by the occasion) the rauernes of the charitie of thy mother towards thee, is at this present afflicted and desolate, and for thee only she liuing doth account her selfe miserable and vnfortunate. Alas I pray you tel me, is this the doctrine of the sage Plato? Are these the instructiõs of Aristotle, that prince of nature: who say, that it is not possible that children should make recõpence to their Parents, for the goodnes by them receiued? Thou then (if thou wilt that thy mother liue) take forth with thy penne and write, to comfort her. Thou oughtest to remẽber (as a reasonable mã) that she brought thee into this world, that thou wast tenderly and warmely nourished in her wombe, and that thou didst there

thee so wryte to write vnto her: and because she is thy mother. (and that both good and worshipful) thou mightest peradventure learn the duty of true pitie, not bashing to accompanie her with sorowfull wailing & repentance for the errour towards thy parents (without due consideration) by thee committed. God keep thee, & vouchsafe to make thee worthy of his infinite grace. Thy father, &c.

*The answere of the sonne vnto his Father.*

DEarest be loued father, after most humble commendations vnto you and my louing mother, beseeching you both of your daily blessing, &c. Father, although I know you can vnderstand the better of the Cumane Sybille, or the oracles of Apollo, neuertheles I think it my duetie, to make briefe answer vnto your graue and learned letters. Now by them (together with the great pitie of my mother) haue mine eies so tenderly inopened with teares, that not onely in one thing but also in many, If I had seen before your presence (your fatherly benignitie, together with my mothers clemency considered,) you should certainlie haue

wote other payment, but that thou takeſt
account ſeuerely in the night. This is
not the fatherly loue which thou haſt promiſed
me out of ſcripture: therefore thy fa-
ther condemneth me wrongfully, and thy
brethren and friends ſhame me without
cauſe. Why call me, with what
kindes ſhinkeſt thou that thou doeſt
touch the moſt ſecrete partes of our
hartes? Diſſemble no more, becauſe to amend
thy errour no more ſerue: ceaſſe to call me
father, and aſſure thy ſelfe aſſured (except
thou ſpare my goods) that neither of my
goods nor my money thou ſhalt euer haue a-
ny part hereafter. Thy careſull father, &c.

*The ſonne maketh anſwere vnto the father.*

MY dearly beloued father, I haue bin
aduertiſed by your ſorowfull letter
of euill gouernance of our merchandize:
but becauſe you are my father, and a pru-
dent father, it is lawfull for you without
occaſion to reprehend and to threten me:
therefore he that communeth not the
ſame, is alwaies accompanied with ſweet
hope. Thoſe that haue told you, I giue

[illegible] I know well, my deere
[illegible] that you would not
[illegible] for the which my gyrles already [illegible]
[illegible] which enforceth me to be more [illegible]
[illegible] which through your goodnes I attend for, both
[illegible] my duety wher-
[illegible] I humbly re-
[illegible] my welbe-
loued Sister.

Your humble and obedient
[illegible] Soone, &c.

*The father writeth vnto the sonne.*

VErily my sonne, thou wilt bee the
[illegible] through thy euill behauiour
to bast me sooner then I ought vnto my
graue: for not long ago here in this cittie
of *Lions*, diuers gentlemen & merchants
affirmed vnto me, that all the cloth of
Skarlet which thou wouldst take with
thee were lost. Also I am certified by
my trustie friends, that diuerse banks
in *Lions* go [illegible] araied with your
clothes alike, and then of them hath

none

[illegible] greater, than in one whole
yeare with much adoe to haue receiued
from you only two short letters. It
may be that to saue charges, or for
some [illegible] you
[illegible]
[illegible]
[illegible]

your clothes alike to the banner of Lions, peraduenture haue taken it in euill part, that I haue not giuen some peece of silke to their backs, and vpon the peraduenture haue taken me cause to haue asked them from whence the garment had come, for then had I part of their peece. Pray you therefore my deere father, be content and glad for I confound as your goods, but I set them as vnto mine as vnto mine. I send you by your factour 2000. pounds for clothes of scarlet, and fiue hundred pound for clothes of silke. I will cause to finish the rest, or the cursed enuy languishing, shall fall down the ground; and you shall finde me (God to friend) a good, iust, and faithfull sonne, &c.

*The wife writeth vnto her husband.*

EXceeding beloued husband after a thousand commendations vnto you, with the desire of your health and welfare, rather then mine owne, &c. Before your departure hence, God knoweth to how many careful cogitations and sighs I haue liued: and certes (for all my tribulations) through your absence, I haue

found

Fulwood, W.

*The answer of the husband unto*

LOving wife, after hearty commendations with assurance of your prosperity unto us, etc. This is to let you understand that I received your very pleasant letters from you, by the which you have certified me of your health, which is good, thanks be given unto God, etc. Wherefore I am glad, etc. Moreover I have received your letters, by the which I do perceive your earnest desire to see me, etc. Wherefore I am glad, etc. Moreover I have received your letters, by the which I do perceive your earnest desire to see me, etc. Wherefore I am glad, etc.

Fulwood, W.

Any other meanes is there not some pure
by reason, which might comfort you, to
take [illegible] with a good heart, [illegible] and by
creatures mouth of [illegible] sermons,
and [illegible] of
other natures; I [illegible] all
mankind, to be glad to publish the generall
triumphs, of the heavenly glorious Conquer-
lord: then ought we more reioyce the
begetting of a vniuersall mirth, which
in the end must [illegible] all things created
then [illegible] quietnes to [illegible] by mo-
nary, which we [illegible] by griefe
of life leads vnto vs by the generall crea-
tour, ought to be [illegible] and
lamentation. Therefore I pray you, re-
ioice with me in praising [illegible] faith-
full [illegible] of your [illegible] and at
[illegible] [illegible] Loyse
and [illegible] that she may [illegible] the
[illegible] of her [illegible] and [illegible]
ruine of the [illegible] that [illegible]
mine eies [illegible], I [illegible]
[illegible] Therewithall [illegible] pitie,
[illegible] you and [illegible] peace and
prosperitie.

Your louing [illegible]

The

Oh Iudy, thee for the loue of the eternall God, and for the vnspeakable that thou oweſt vnto a wife, thou wilt be well aduiſed, not to maintain or beleeue that ſuſpition and peruerſe habite, which thou haſt of the wickedneſſe of him who is the glory of the virginall chaſtitie. The Lord be with thee.

*Thy pitifull mother, &c.*

*The Daughter maketh anſwere vnto her Mother.*

DEare and beloued mother, after moſt humble and reuerend commendations, with the deſire of your long life &c. By your laſt diſcreet letters I am become altogether melancholy and ſorrowfull; and not for that the occaſion ſpringeth of you, but of the vnhappineſſe of the wicked world. Therefore with moſt humble obedience I receiued all thoſe admonitions, which come from you my diſcreet mother. Hippolite, as we read in the ancient hiſtories, becauſe he would not conſent to Phædra his horrible mother, was by her occaſion cruellie put to death, without deſerte: ſo I, by the peſtiferous tongues of other, am inno-

cently

VVEl beloued daughter Antioner, after due commendations vnto you ec. Mery acceptable (worde Daughter) were your letters vnto mee, partly for hauing aduise of your health, and partly to vnderstand that Peter your sonne doth so diligently attend to the beginning of his studie. To aduertise you by mother like charity, of that thing, which appertayneth both vnto my honestie and yours: it is so, y within this little while, I haue by diuers voyces vnderstanded, (I wot not what) of your ill renowme, from those parts of your owne of Blois. You know (my daughter) at seuene yeeres of age I was married, and at xviii remained widdow with two children, and vnto this my age of Lii yeares, there was neuer none that could say any thing against y integritie of my life, neither haue I at any time passed for a husband. Thou beeing at xvi yeares widdest take a husbande, and now at xvb. yeares remainest widdow, with one sonne onelie. Sir yeares hast thou passed thy husband: therfore thou oughtest to bee satisfied of worldly chinges. Thou art rich and art left vnder the state of a widdowe

meanes and diligence in ſpeaking vnto William Ardiler, that it may pleaſe him to ſerue your Honor in the office of a Secretarie, becauſe he is a man faithfull, quiet, and alſo of maruellous elegancie in compoſing. Verily I vſed all the meanes that I could to induce him vnto your Honors ſeruice: the attempts that I gaue vnto him in that matter, vſe at the beginning nothing auaile: for hee eſteemed himſelfe to bee wearie of ſeruing Lordes, and that he now loued to reſt, and to giue himſelfe to nourith his little childe: but in fine, I ſo handled the matter, that within one moneth he will depart hence to goe vnto you. I told him, that your Honor would vſe ſuch liberalitie as his vertue requireth. I take great pleaſure, for that your Lordſhippe ſhall haue neere you, a prudent, loyall, learned, & wonderfull obſeruer of antiquities, a great Hiſtorian, and in the pleaſant paſtime of Poetrie, a man without compariſon: which ſhalbe great ſatiſfaction to the ardent zeale of the diuine vnderſtanding of your excellencie: which I pray God ſtil to prolper and increaſe, &c.

cently slandered. Wherefore, harken I pray you my deare mother, you know Clare very well, who hath a lyeghte skill, peers als a spaniarde, still caughe, a gleeker, and a glerour, where she yeatus hath be by lettres, gifts and pro-uision gone about to corrupte me, and this doth be not so much for his owne desire, as for the wicked will of his sister Clare, who beeing about xxx. yeares of age, and richly maried (but vnto an old man) is very liberall of her loue vnto Debonaire remaineth fr. And because she is my neighbour, she inuiteth daily me to play at cardes with her brother: but that shall notwithstanding nothing preuaile, vnless through wilfull persons speake theire pleasure. No more at this time, you vnderstand, but I will God prosper and preserue you.

Your obedient & loving daughter.

*One Lord writeth vnto an other.*

RIght honourable Lord, after due commendations, &c. It is already three monthes agone, since your honor by your learned and prudent Letters requested mee, that if it were possible to vse such meanes

prosperitie to our affaires: for vnto our said Secretarie, and to all mindes like vnto his, we will at all times endeuor our selues to giue all commoditie and fauour. Heere will I make an end, and commit your Lordshippe to the blessed Trinitie, &c.

*A Gentleman writeth vnto a noble Captaine.*

HOnorable Captaine, after my most humble commendations, &c. I am aduertised by Letters from my friends, that your honour through your gracious goodnesse, hath placed him to the gouernment of your men of armes: for which thing I with all our parents and friendes, doe so much reioyce: hoping that you, that in youthe vnto are not abhorrant, will be in yeares. Oh how happie is the seruice that is done to a liberall man? but much more happie, and more praise worthie is the Lorde who knoweth his loyall and faithfull seruants, and rewardeth them with couenablenesse. The hawtie worthinesse of your magnanimitie doth assure vs, that though we be absent in bodie, yet our spirit louing al-

*The answer of one lord vnto another.*

RIghte Honorable, after continuall commendations &c. Your Lordshippe knoweth, in how troublesome and wastie exercises wee haue consumed the other part of our transitorie and miserable life heretofore, your Honor by the humanitie thereof, must pardon our balearned Letters: but now, by vertue of your Honor, we possesse the gentle and quiet personage of William Archiller, for the loyall and good Secretary of our affaires. Certainly I leue his humanitie & gentlenesse, his iudgement doth greatlie please me, & the eloquence of his speeche delighteth me. For all the holy Church of the Christians, had as well chosen their Bishops, Deacons, and Prelates, as I haue done my Secretarie, vnboubtedlie the religion of our Catholick faith wold bee had more in reuerence, and better spoken of, then we see it is in this our miserable time. I certifie your Lordshippe, that as soone as our foresaid Secretary came to salute vs, we immediatly of our curtesie gaue him fiue hundred crowns of Golde. God for his clemencie send

pros-

Fullwood, W.

alwaies at hand, and neere you.

No more at this time, but the Lord prosper your affaires, &c.

*The answere of the Captaine vnto the Gentleman.*

WEl beloued, I heartily recommend me vnto you, &c. Right acceptable vnto mee were your letters, replenished with loue and humanity, by the which, you with your friendes and kinsfolkes, doe appeare to bee willing to giue mee thankes, for that I haue chosen your Sonne into the order of my men of armes. I will answere you briefly: vnderstand ye then (louing friendes) that chevalrie, where the matter standeth of life and death, of pestilent and rebels, of honor and shame, I make not choyce by friendship or fauour, but I prefer men to higher degree by their vertue, and therefore the wisedome, counsell and manlie courage of your Sonne constrained me to honor him, who is ready to be further preferred. You in the meanetime liue quietly, and if he do you honor, giue the praise to God, and

The eternall haue you in

D4

[illegible]

*A Merchant writeth vnto his factour.*

After commendations, &c. Factor, it is now twelue yeares agone since I sent thee to Barselona a Citie of Cataloigne and at sundry times I haue sent vnto thee great valuen of wares then growing [illegible] in diuers forreine lands by which account diligently kept I hope to haue receiued of thee lawfully 200000 crownes in change of merchandize after [illegible] returne receiued of thee in argent about 100000. crownes of sondry coynes, by the same account. Now it is true I haue sent vnto diuers parts of the 400000 crownes which Supplicius Gallienus left me of the other 400000 which remained I haue lost by sundry casualties particularly I haue sent at sundry times vnto thee account of sheepe which thou hast receiued as yet thou canst giue me no answere, so that I doubt me thou hast vnduly vsed great negligence. Therefore see that thou play the faithfull factour in thy accounts which thou hast of mine, and like a man of credit remember thy charge, for I haue determined not to [illegible] augmentation in Barselona but to [illegible] my finall gaines. God prosper thee.

The

The merchant of Roane incontinently came home, and bought by the 40 tunnes of Malmsie at 60 crowns the tun, whereof I am glad. I intend to send our other ships to Nants, & there to change our wines for wools, which I trust wee shall sell deare: for at this present they are greatly desired, by reason that all France is like to bee in armes. To give you advise of the prices of merchandises, as far as I understande, wines of Paris are worth 16 pounds turnoys le tun. Prunes are worth 14 s. tur le C. Turnets are worth 5 l. tur le C. Pepper is worth 15 s. tur le li. Wheat in Beauce is worth 30 s. tur the bushel. Rye is at 16 s. tur the bushel. Otes, Peale, & Beans, are worth 14 s. in Britaine. All kind of fish is good cheape, saue only Mackrell, which in all places are bad in such estimatiō, that whosoeuer cā make traffique therin, may safely say *Asrollite Pueri*. Therfore I entend at this time therin to employ some coyne. Be assured I will do nothing wherin I shall not vnderstād some gaine. That which I write vnto you, take care to keep secret. And thus god prosper you. &c.

A

of July the ſaid yeare, were 53. perſons.
And then God ſpeed you, and proſper
your affaires, &c.

Quod Cheyer.

A Gentleman of Scotland, named Sebaſtian Thom-
ſon of Mouſne, ſtre thouſand Ducates,
for ſo much were offered him for
his ſeruice, and ſent
him a Gentleman of his owne Nation,
with a good Purſe of Gold, and ſent
him word, that if he would ſerue
him, he ſhould haue as much more
for his yeare: But he
refuſed both the Gentleman and the
money, and ſent them backe againe.
Thus you ſee, that Idleneſſe is the
mother of beggery, and vertue of
wealth.

Quod Cheyer.

Therefore I commend me vnto you,
becauſe it is expedient to giue ouer
ſuch lewd: you muſt deliuer vnto the Beaver
ſhop of name Dauid Bardion S. thimbles

French

*The answere of the Father to the Marchant.*

[illegible]

flou fighting in armes: is it possible that thy auncient vertue shoulde altogether extinguished? O my perfect friend, the eternall God moued me to send with your houſe at Bloys, *Jane* my wife, and my daughter, out of so great perill. Yesterday from my wife & from my daughter I receiued comfortable Letters, by the which I am plainelie certified, that your bedfellow vseth vnto them all courteſie and gentleneſſe. O the eternal God graunt me life, to the end that I not in all, yet at the least in part, I may render some recompence vnto the benefites from you receiued: for the which I am become a great debter vnto your goodneſſe. And thus the eternall haue you all in his keeping, & send vs a merrie meeting, &c.

*The answere of one friend vnto another.*

WVelbeloued friend, I heartily recommend me vnto you, wishing your health & prosperitie, euen as mine owne, &c. Be well assured, that so long as I liue, my houſe and all that I haue, shall at all times be at your commandement, or aide of your friendes: and that

shall

French gaolones: and cause him quickly
sheath up his good and sure pledge for the
faid summe. For so hath the same *David*
here promised vs to doe, giuing him bi-
moneths day of payment. I praie you
take sufficient assurance, to the end that
our goods be not lightly lost. He suffereth
to shew his displeasure therefore fulfil the
request heerein. Thus fare you well.

*One friend writeth vnto another.*

DEare and welbeloued friend, after
the most hartie commendations vnto you
and your good helpfulness. The chief-
fest cause of my writing vnto you at this
present, is to let you vnderstand, that we
are still in great tribulation, by reason
of the men of armes, and aduentures.
by whome such a poore people as Mounse, do
sustaine inestimable damage. The coun-
tries all ouerthrowen, desert and that which
is also more pitifull, is, that many wor-
thie maidens, are by them carried awaie
into other places, and some by force vio-
lated, as also are manie matrones both
faire and bought. Consider you into what
abundance of teares they haue beene
brought. O vnfortunate France: now
flou-

*A man wrieth unto his adversary.*

Sicke is and hath been the vnkindnesse,
Sins, and alsoe her vnconstant and
Disloyall dealing to me manyfest thes
Deeres.

shall you manifestlie knowe in processe of time. And would to God I might shewe suche friendlie loue and charitie towards you, as at your house at Mousse you discouered vnto me and mine. Thankes be vnto God, we make good cheere, but certeinly I and my wife doe feele great anguish for the losse of your goods: which though our mutuall amitie we suppose to be our losse: & the vexation which you sustaine by the hands of the Souldiers, whereof we haue vnderstanding by your letters. God of his goodnesse deliuer you from them, &c.

*One friend writeth in another behalfe.*

ALthough (worthie Sir) I knowe, that it is not lawful to mistrust your wisedome in anie thing appertaining vnto iustice: neuertheles, to satisfie the duetie which I owe to this bearer, vnto whom (though the fidelitie and affection that is betweene vs) I am bounde to doe euen that, which I would doe, if it were for mine owne cause, I therefore beseech your worthinesse, that you will without delaie, make a iust end of his

sute

yours vnto me: & whether you had wri-
ten vnto me or no, I haue not enquired. And
for any friendship or benefit ỳ I haue re-
ceiued at thy hãds, a mã may buy almuch
at Billingate for a boy on the same, but
to ỳ matter. You charge me vp tricks of
Legerdemain, I wish you should well
it wots I vse no fashions, neither haste
thou any cause so to writ vnto me, if thou
were as wise as thou wouldst thy selfe to
be: but in so saying, thou shewest not only
thine own folly, but also thy dishonestie.
Thou vnderstandest your Logick so long as you
ieft, & dance in your wasking gear vntill
you be weary. I think you dreamed of a
pie Sermon, or else had learned Will
Sommers lesson, to write vnto me for mo-
nie when you are in debt, for by ỳ time
you & I haue reckoned aright, you shall
find ỳ I owe you a newe noble to beg
vpon your sleeue. And thus (as willing
to answere your lewdnesse, as you were
to write) if I meet you in the morning
I will bid you good night.

Not thine, but his owne, &c.

discerne now to be written hate at, but rather to be requited with extremitie of lawe: For notwithstanding the great friendship and benefites, which sundrie times thou hast receiued at my handes, yet still in the end thou hast wrought mee one slight or other of Legerdemaine, and hauest in such cunning sort, as (were I not wiser then you would wish mee,) I should easilie be ouertaken with a trouse. Me thinke I perceiue verie well a man had need to haue Lynx his eies, & Syhaes subtiltie, that should deale with you, and intricacie. Therefore I admonish thee, that to shorten the matter, render vnto me, that which is mine owne, and neither seeke one minute nor other to defraud or delay me, otherwise thou shalt hastily heare of me, & that with all extremitie, for thou shalt not play the foole with mee anie longer, let other take it at thy handes that will. And thus I rest. Thine as thou shalt vse me &c.

*The answer of the aduersarie.*

SIr, if you be short, I am so for you: And as for my dealing to you wardes, it is and hath beene as good, or better then yours

great affection, which is betwixt vs, through our auncient and singular loue, &c

*The answere of the prince declaring the demaund to be vnhoneſt.*

ALthough I haue in times past had perfect intelligence and knowledge, what thing friendship & good will hath beene and is, so that the demaunde of a friend ought to bee satisfied, especiall whē it is iust: yet neuertheleſſe it ought alwaies to bee foreſeene, that the demaunde bee honeſt and friendly: for if the demaund be made against true iuſtice and honeſt life, it is needfull many times to leaue the good will least we lack of iuſtice: otherwiſe many wicked examples ſhould be giuen to diuers and infinite perſons to do euill. I vnderſtaude your letter, by the which you pray me that I would grāt to releaſe your friend out of captiuity, not peraduenture conſidering the great crime & outragious exceſſe by him committed, the which is ſo great & abhominable, that he deſerueth not death in his perſon onely, but alſo therewith cruell tormentes, wherein

*To write vnto a prince in a prisoners behalfe.*

I haue hertofore continually known, and now at this present (more than euer) doe know, of what force true amitie and friendship is, the which constraineth a man to be gentle & amiable, euen vnto the person whom he hateth, thereby to satisfie his friend that intreateth for him: therefore knowing the fauour which your highnesse beareth vnto me, I doubt not to request you in the behalfe of Cleophas Orillat, who although through his crimes, he deserued to receiue no pardo, yet because William Ardiller of whome I haue receiued infinite pleasures, and am bound vnto him for euer (vseth to write vnto me for him by letters and messages, & knoweth certainly what I can doe with your maiestie) that there should be no damage done, neither to his person nor goods. I therefore most humbly beseech you, for the inestimable loue that I beare vnto you, that he may plainly perceiue of what force and strength that goodnes of yours is towards mee, and so trust at this present to make experience of the great

and wisedome I intreated for Cleophas, yet I beseeche your Maiestie to excuse & pardon me, not so much for mine ignorance, as for the love that I bare unto my friend, writing in the behalfe of that transgressor of true iustice, as plainelie your prudence expresseth unto mee, the which may be an excuse of my bouldie demeanor, &c.

*To a friend by friend being in prison for debt.*

I Thanke God, for that I never requested any thing of your Lordship, which you granted me not, and now I yet hope to obtaine this, the which is a worke of pitty. Within these few daies was imprisoned James Barre, my perfect friend, who is in so much extremitie, that it is scarce able to be expressed. He hath a great sort of children, for whome hee laboreth both daye and night to get bread to sustaine them, but now being absent, your Lordship may consider how his pitifull family should liue. Wherfore I humbly beseech you, that you would both for the love of God, and also for my sake, open your eares unto my request, & give him some

I am sorie, for the mutual affection that is betweene vs: because I cannot of mine honour in this case pleasure you. Though your demaund bee not lawfull nor honest, yet loue and friendship moueth you so demaund and to speak for that, which all ladies vse to. And for that malefactours are to be punished, the good to bee exalted, and safely to goe abroad in the world, I pray you, though I do not satisfie your demand, yet at this time haue me excused, because iustice doth force me to denie that request, &c.

*The excuse for that the demaund was against iustice.*

I Consider, that many times the loue & affection of one friende vnto an other, harmeth the conscience, and suffereth it not to vse the trueth of reason and Iustice: but when we beholde the estate of men, who by their crimes haue deserued all kinds of punishments, then it is needfull that iustice take place, thereby to giue example to other men from liuing euill: notwithstanding, I haue done the dutie which belongeth vnto a friend. And although that with small consideration

and

ouelle deſire you to haue patience in ſuch aduerſityes, as requyres your ſingular prudence: wherevnto I commit you, &c.

*The exhortation of a Captaine vnto his ſouldiers.*

ALthough nature alwaies appetiteth ſome peaſant perſon for neceſſarie cuſtomes gouerne the ſubiect people in their obedience of ſuperiours: euen ſo the Romanes (whom you amongſt you in the auncient exerciſes of warfare, I nor not eſteeme my fellowes inferiour); but equall for hardineſſe vnconquered hart-more deeme of fruitfull and victorious warefare. Now therefore (my louing fellowes) conſidered, inforce your ſelues with all louing diligence, to ſubdue and bring vnder theſe barbarous people, not ſo furious as peruerſe, ſtubburne and in all places, our great enemies. For which occaſion in this warre, ſhewe your ſelues not onelie faithfull ſubiectes of our King, but alſo ſtrong and carefull prouiders for your ſelues, & preſeruers of your liues, children and goods, &c.

*To diuerſe entertainement of a great Captaine.*

some vale of paiment, in such sorte, that the poore man male be deliuered out of prison, to comforte and releeue his poore familie, ther whith cannot be in greater calamitie, plaint, and miserie. Thus (yes daying) sundrie times receiued benefites from your Honor, I presently am bolde vpon great presumption, to haue recourse vnto you, tenderlie beseeching you, that you would vouchsafe to deliuer him out of prison. This doing I shall receiue a singular pleasure from your wisedome, & shall pray for the continual preseruation of you and all yours, &c.

*To shew thy selfe sorrowfull for the misfortune of thy friend.*

WE ought alwaies to participate with our friends of euerie fortune that happeneth vnto them. Hauing therfore within these fewe dayes had vnderstanding, that you were robbed, I receiue such displeasure and griefe, as of dueties ought euerie good and perfect friend one for another. But because I knowe, that it is not needfull to comfort them, which are of themselues by wisedome comforted, I will not inlarge any further, but onelie

recorde with my griefe the singular loue which you haue alwaies shewed vnto mee in deedes and effectes. And because it is better to expresse some parte of my priuiate thoughtes, I am moued to write vnto you these presents, that you may participate with mee of my prosperitie, as you haue heretofore of my hinderance and aduersitie, eyding, counselling, & fauoring mee, maye thus right

I shall referue towards you, &c.

*Keepe this friendly remembrance*

A seruant of ours, (I am ashamed to tell it) at sundrie times hath purloyned from vs diuers seuerall sommes, which through your boundnesse, you haue alwaies vouchsafed to be your owne: and not onely this offence which you haue manie times pardoned vnto me, but also the experience which I haue had of you, doth bolden me to write vnto you. Wherefore I beseech you therefore together to consider my case, and knowing that no offence of mine (for the loue and affection that you beare vnto me) shall be accounted troublesome vnto you. I now againe put you in remem-

brance

Duraglous Captain, the celebrated Creasus one of wisedome, prudence, honestie, and vertue in chiualrie: wonderfullie exercised by your Lordship in our time, doe inuite and prouoke me to appeale vnto your presence, offering thereunto my whole seruice, ready at all times and in all places. Whie your excellencie fame in warre is, are of this opinion of me very well learned, of all in which name of them endeuour, counsell, wisedome, or prudence, may be compared vnto your excellencie: therefore all the true champions of France, and other men of armes are desirous to submit themselues to your Lordship, and amongst which number, as one of the meanest, I humbly request to be admitted, &c.

*To excuse by selfe for being negligent in writing vnto thy friend.*

IF in times past I haue not written vnto you, as my dueties was, that I haue done for the vrgent businesse & great affaires that letted me: yet therefore it is not, but that my whole trust and studie in euerie kinde of thing hath alwaies remained in you: and especiallie, when I receiued

Fairwood, W.

spaunce of that, wherevnto my busines compelleth me, hoping to be pleasured of you, as of him, in whome I fere my full trust and fuelste in all things, and who als may dispost of me, as of a verre and perfect friend, &c.

*To requyte a kyndnes by friendshipp in tyme of poverty.*

Perhaps and fowlste whyle ye have in pouer and the effect of many mynie sinnes, with an affectionate minde, you have vnderstoode power to comfoyte me, and mouit me to vse my busines and necessitie as power to take compleint pe-ryll vnto, considering the gentilnesse and affectionate loue and frendshipp that you haue vsed, and ch as you will acquaynte me, how I may doe, and ch as you will commande me, and in what thing I may serue you in and assiste you, ch thing I will do as well (to my power) as to thine to suffre it. Alwaye, yong sir, power is be great, wherein I cannot my seruice as this present: yet wold I vnderstande, whether it were not my profite, but by the impertinence of

For-

for which cauſe although I haue not that ſtyle or maiſtie of ſpeech that were requiſite, yet notwithſtanding I will inforce my ſelfe for duties ſake, (as alſo I truſt to your contentment) to write you ſome part of an anſwere: to the end that you might rather blame me of inſufficiencie, than of ingratitude or negligence. And therfore though I knowe my ſelfe to haue been praiſed rather through your humanitie, (for the ſingular loue that you beare vnto mee,) then for the merits of my vertues: yet neuertheleſſe, I cannot choſe but be glad & reioyce, to be praiſed of ſo prudent a perſon, and ſo adorned with ſuch eloquence as you are; for your authority is ſo much to eſtimation, that not onlie mee worthie, but alſo the vnworthy it beautifieth & exalteth.

*The replie vnto the ſame.*

COnſidering with my ſelfe the ſmall puiſſance of my weake ſpirite, and with what authorities of eloquence it were needfull and neceſſarie to ſend you my letters: I am as it were aſtonied, and ſpecially for the receit of your copi-

ous

time: we haue beene therefore sundrie daies sore troubled, because we had no man to speake for vs: and our aduerse partie had M. James Perceuall for his Counsellor. But (not to be troublesome by ouerlong writing) the whole matter of the processe depended vntil your coming: therefore I pray you make speedie returne, and addresse your writings vnto vs. Thus vnderstand you our troubles. One houre seemeth to vs a whole yeere vntill your worship come vnto vs. We haue found the last will and Testament of your Vncle perfected, which will make very much for our purpose. We looke for you here the weeke after Easter.

*To answer thy friend hauing praised thee.*

YOur praise of speech be is so finelie adorned and so eloquent, that in veritie vnto a man euen full of eloquence, it would be troublesome thereunto to make due and sufficient answere, therefore impossible vnto me full of all harshnesse: But (peraduenture) I knowe not the loue and affection which you beare vnto me,

for

If God had shewed such favours to me, that I had been as sufficient to have rewarded so many your benefites, as I feele my self able and desirous to render you infinite thanks, assuredly I would have been as ready to the satisfaction of the deed as of the good will: therefore as farre as extendeth at this present my ability, I am not to be ungratefull vnto you. And thus I thank you for plaine as much as if you had vsed me the greatest & most singuler benefit in the world, and offer my selfe alwaies vnto you, in all that shalbe possible for me, &c.

Here endeth the third Booke.

# The fourth booke containing fundry letters, belonging to loue as well in verse, as in prose.

*Eurialus writeth vnto Lucretia.*

IT is not without cause (Ladie Lucrese) that all the inhabiters of this Citie have their eyes fixed to beholde, regarde, loue, and praise

ous Epistles: but certainly I cannot but
[illegible] you have said to be ignorant & ad-
orned with eloquence, for therein have I
employed no labour: but assuredly, you
are worthie to be called euen eloquence
it selfe.

*To shewe thy selfe thankefull for a benefit receiued.*

THough as this present through ye cun-
ningnesse of the time, I finde my selfe
feeble in the gifts of Fortune, & that to-
wards you I cannot vse that remunera-
tion in effect which I ought: yet I trust
you thinke that my good will is so greate
towards you, that I haue therby fully sa-
tisfied to euery iust fault of my vnfortunate
fortune. And to remaine I assured, that
though your accustomed humanity you
will accept my good will. But if euer for-
tune (who is mutable) do return her selfe
towards me (as I attend her surest vallia-
ance) & put her prosperous sales to mine
honest intent: there is not a man in the
whole world, ye more largely shall dis-
pose of me & al my possibilities, then shal
your wisedome, &c.

*The same after another manner.*

If

to loue thee, and thorgh humilitie, ſtriue
and poyneth me in the, & alſo I am bandeſed
he vnto thee) I am ſo ridiculouſly enough-
ged vnto thee, that I ſhould be, if
it ſhould pleaſe thee to haue me. For (as
for my part) I am determined not onely
to loue, ſeeke me, and honour thee, but al-
ſo to die for thee in thy ſeruice, or at
thy pleaſure: And I aſſure thee, that both
waking & ſleeping, I haue no thought
but of thee. Yea thogh ſome of my com-
panions do ſay, that I am happie, be-
cauſe in me are ſome ſmall gifts of For-
tune, and vertues: yet (theſe notwith-
ſtanding,) I account my ſelfe vnfortu-
nate, if I obtaine not thy fauour: for
the ſame, wherein reſteth my onely hope.
Turne therefore (if it pleaſe thee, my
ſweete dame and gratious virgin) thy
ſweet eies of humanitie, and with cle-
mency behold thy humble ſeruitour. O
what a thing is loue? now doe I know it
by experience: and marueil not thogh
the greateſt Lords and Ladies be here-
vnto ſubiect: for many (willing to obey
his cõmandement) are fallen into great
inconueniences. Remember thes of Daph-
ne & of Syringe, of whom the one deſpi-

praise thee when of the one part they consider the great vertues wherewith thou art enriched, the good and honest manners, which adorne thee: and moreouer they haue in admiration thy wealth, and yet more thy nobilitie and vertue, surpassing all other thy parentes. And when (besides) they consider on the other part the great, singular, and incredible beauty which is in thee, they iudge within themselues that thou art a verie spectacle of natures worke, and are not deceiued: for they view thy Angelicall visage so faire and clear, that it would lighten a firmamẽt altogether cloudie: eyes bright clear and shining, like two starres, whose sweet aspects driue away all sorrowe and sadnesse, and bring in place all ioie and pleasantnesse. The faire vie of thy pleasant face, passeth all other liuelie colours: thy large forehead, thy christall neck, thy corall lippes, thy golden haire, thy comely bodie, & other thy members so well proportioned, that I cannot desist nor abstaine from praising thee, in praising thee to loue thee: & in louing thee to honour thee. Thus causes, with many more, doe constraine me

to

Fullwood, W.

*The lover to his lady after long absence.*

As my Love, the long absence
Of your person, hath given me so
great

pitying the losse of Phœbus, and the wrath of Pan, cruelly causeth them to [illegible] thou beeing of so noble, and vertues stock as Penelope, shewest unto her loue, so rare a loyaltie and liues notable. And to her chiefe, graunt vnto my request, for in so doing, I promise thee to be thy all, honest, and secrete in the accomplishing of all thy desires.

*Anacartes pitifullie writeth to Oriana.*

I Beseech you (Madame) excuse my boldnesse, in taking in hand to offer vnto you the martyrdome that I suffer for your excellencie, which so much the more greeueth me, for that I keepe it close and couert: and notwithstanding the great reuerence that I beare vnto your Highnesse: yet such and so vehement is the force of loue in me, that my forces cannot longer resiste, but must manifest the same vnto you, which is in such sorte, that I (by meanes of the extreame violence thereof) cannot vtter it, saue onely that through it, I feele in my selfe (as it were in a little worlde) all the diuers passions and motions of the

Ele-

Fullwood, W.

great paſſions and ſorrowes, that had it not beene for feare of the grieuous anguiſh that you muſt haue ſuſtained thorough my death, I had been long agone ſo depriued of the greateſt grandeſſe that could haue chanced vnto me, that is, to inioy the ſight of you: Ah, mine eies, are not you too blame, thus to drawe out (by force of weeping) the little humour wherewith my beaute beatte doth nourish it ſelfe: conſidering my returne vnto her, for whoſe ſeruice onely my ſpirit is content to be reſident in this painfull heart? But though you ſhould haue had no hope to ſee her againe, yet haue you had more reaſon (though the fauour that ſhe hath ſhewed vnto you in times paſt) then euer you deſerued. And therefore you may be rightly aſſured, that ſo conſtant is her diſpoſition, that no accident or chaunce ſhall happen vnto her, ſhe (feeling in her heart my fidelitie) cannot varie, and ſuch is it, that I had farre rather die a thouſand deaths, then once to looſe her good grace, &c.

*A certaine louer writeth vnto his lady.*

My

cies did speculate and behold your great beautie, my heart hath remained so bound and intangled, that of his own free will, it hath chosē to be included in your sweet prison. By reason wherof, and seeing y

blame

tion to you. Your said letters (to the end that they should not come into the hands of an other person) I broke open, receiving & beholding the contents thereof, with great payne could I withdraw me, and withhold my selfe from detesting them in myself. But considering that such faults ought not to be imputed unto the Letters, (which are insensible) but unto the composer and writer of them: I endeavored mine self from that purpose, telling to my selfe that mine anger & rigor upon the challenges that I have to prosecute, should be prejudicial: I refrained, giving him space & time, that hereafter he might return unto me with any such message: And to the end you shall not persevere in your inconvenience any longer in this sort, understand ye, that I am not she, unto whome such a business is to be addressed. I have thought good (contrary to mine accustomed manner) to write unto you at this present that my spirit with much doth fear lest you should finish, through the great offence it stretcheth unto you, that if you persever any longer in this matter, you shall do unto me a most unpleasant thing, and unto your self shall put-

[illegible]

[illegible]

[illegible]

blame me of presumption in being so bold
as to write unto you. Certainly, if you con-
sider well the matter, you ought not to
suppose that I could write unto you, but to attri-
bute it unto your great and singular benig-
nities, & benignities, which, every at their
first appearance, together with the sweet-
nes of your gracious countenance, did so
penetrate & enter into the most secret &
interior parts of my soul, & so ravish
& transport me out of my self, that I
had no power nor liberty to make any
resistance, but was only rapt & car-
ried after you, & could not do otherwise
but such as a man beholding a goodly sight
doth, who, presently, & without thinking
the very consideration of it, is carried
effectually to it, & can not choose but
embrace it. Moreover, I thought unto
my self, that it was not fitting, that
a mean man, as I am, should be
[illegible] the [illegible] of
[illegible] for [illegible]
[illegible] the [illegible]
[illegible] & not to [illegible]
[illegible] & [illegible]
[illegible] unto [illegible]
[illegible] you [illegible]

small continue

A conſtant louer doth expreſſe,
His griping griefes which ſtill increaſe.

AS Troylus did neglect the trade
Of Louers ſhifull law,
Vntil ſuch time as Creſide faire,
with fyred eies he ſaw:
So I like wiſe rude little deep,
of Loue within my breſt,
Vntil I vieud the graces weil,
which in you hidden reſt,
And like as he with furious flames,
was forcibly annoyd,
So I likewiſe through force of loue
Do lacke that which he loyd.
For now my reſtleſſe minde doth take
that conſtant was of you,
And ſundry ſtrange conceits do cauſe
my griefes increaſe the mote:
Thus fare you fare I may compare,
In all alike to bee:
But would th'ſequele I might finde,
ſuch fortune as did he.
Then ſhall I haue juſt cauſe to ioye,
then ſhall my mirth abound,
Then ſhall I want no worthy toy,
that may on earth be found.
Then ſhall my rauenings all redate,
with conſtantneſſe in place,
Then ſhal my ſtrange conceits auoid
my griefe turnd to ſolace:
But ſith I want ſome ſuch a friend,
as he of Pandor had,
Who brought his purpoſe well about
and made his mind full glad,

therefore

some speedie remedy vnto the grieuous
anguishes of my tirannie heart, detract no
time but wey with thy selfe the sicknes of
the patiēt is, & more deadly that his dis-
ease is vnremeable, so much the more speede
ought the Phisitiā to make, so much the
sooner ought he to prouide & minister the
medecine in all hast, for time lost cannot
be had. Wherfore pitifull Lord it is hee
that in distresse so troubles thee, a sinner
I confesse, but repentant, that vouchsafe to
pitie me: For the party patiēt being dis-
comforted at one Phisitiās hand, may
haue recourse vnto another: whereas I
discomforted at thy hands, can haue re-
course vnto none, but vnto thy mercifull
mind, and to thy infinite goodnes. Consider
therefore (my deare) the extremity of my
case, & let not sacred cruelty ouercome so
many grieuous offences: but as thy beautie &
comliness of body is, so let thy louelinesse
also & clemency of mind appeare vnto (me)
(Prouerbe saith) a leaden sleeue out of a
golden garment. Auerbus hoping to haue
some speedy comfort at thy hands, vppon
that hope I repose mee, still tarrying thy
opportunity.

A

O mihi tum longæ maneat pars ultima vitæ,
Spiritus & quanto concordes annus Atridæ
Melpomene cum prima canit, moderatus alumno
Contulit in lucem, materno quæ munere lecta
Barbiton hoc Lesbo primum modulata Latino
Differet in facilem cultum, & vaga per juga nymphas
Tendet adire Helicona, docens hirsuta sub antro
Flectere mollitia silvestres arte leones,
Cedentemque Arcadiæ impositis fastidia templis
Matris Idææ juvenco, qui rite tuos, Galle, per amnes
Et nemus ante comas mactabit lanea matri.
Sis memor, & nostri gnatum per carmina serves,
Adsuescam ut primis ad te pietatis honores.
Jam mihi frons mollis leni demissa corona,
Jam sacer intonsis in vultibus horret honos.
Cum canit, hic tremulæ pendent ad mollia vocis
Ora modi, spirant violæ, & formosa papaver
Incumbit tenero capitis non sustinet umbras
Flaccus hyacinthus, nec sic Amphione Dirce
Stare loquente potest, cum jam Thebana minatur
Moenia, quæ lyricis concordat fidibus ipse.
Nec tantum Rhodope mirantur & Ismarus Orphea,
Non Rhesum silvæque sequi Getarumque catervæ.
Nec Dryadum quæcunque cavis habitatis in antris,
Fortè sub argutæ modulatu fidicinis olim
Non tam præsentes cecinerunt Pieridas angues,
Non tam Troia novis mirata est mœnia ludis
Venturum excipiens à tergo Apollinis ignem,
Et sacram Anchisæ domum, fortes quibus & Venus ipsa
Dardanio Phrygium subrisit origine regem.
Candidus insuetum miratur limen Olympi
Sub pedibusque videt nubes & sidera Daphnis,
Arcadis ille choros inter nymphasque deorum
Purpureo gaudens bibet inter pocula nectar.
Annuet optatis, nec farra coacta marito
Dona negabit humus, nec non & vitifer arbos
Surgentes recreare novis, & crescere palmes
Vere suo, ramisque simul se attollere curvis.
Certabunt hinc Thracius Arganthonius Orpheus
Carmina fatidicæ referens, & proxima Phœbo
Ille manu quatiens, ille arbore sub tua, Daphni,
Victor apud rauci ponet spectacula rivi.
Ante tuum stabunt tauri, quos pectore toto
Pro formosa dabit jam nunc sua vita juvenca,
Et cervice jugum summa sacrosque recusant
Exuvias ferre, & magnum jam cornibus instant.
Fortè sacerdotis lustrabit rura minister
Sportaque fiscellis texetur operta novellis,
Et cum lacte patres, & mulctra sonantia circum
Ipsa operum dominos operum dea cernet alumnos.
Ipse ego cana legam tenera lanugine fila,
Et modò lenta salix quam pingui circuit ulva,
Et parvi myrtus sudantia flore ligustri
Ipse ego dicendi gnatum per carmina ducam
Ipse ego dicendi gnatum per carmina ducam
Ipse ego dicendi gnatum per carmina ducam

Wherefore my selfe (in vaine doubtfull hope,
poore soule vaine fond)
Why furious flames do so deuoure
and for reuiuall crie,
To thee which art the only cure,
of these my troubled bale,
Of these my secret gripeing griefes,
of these such pinching paines,
As long haue lodged in my breast,
where they suppresst haue bene,
But now through force of flame burst out,
and cannot be kept in,
Much like to burning Aetnahil,
whose flashes neuer cease,
But boyling fire both night and day,
so freshly still encrease.
So fareth (alas) with me,
whose fearefull heart doth burne,
And all through secret fire and feare,
constraines me to mourne,
Therefore gracious guest, as Cressida
did vnto Troilus true:
So as he haue her loue by right,
so come to me to woe,
Els shall I languishing die,
thus rest I in thy hands,
As thou shalt please at liberty,
or else in careful bands.

FINIS.

One wrytes in earnest, or in iest.
As then shall like his Lady best.

TO haue in breefe name Venus praise,
that sincke seemes mighty

D3

He nought desires but loue for loue,
and faith for faith againe.
That both together in greate ioy,
and comfort may remaine.
Detract his time, consider well,
when paine doth me assaile,
Ech houre I thinke they for to be twain
till they haue found reuaile.
And thus because my griefes increase
I say my heere adue,
And pray thee to haue minde on him,
that vnto thee is true.

FINIS.

A secret Louer writes his will,
By story of Pigmalions skill.

I Rightly reade Pigmalion was
A cunning Caruer in his daies,
And therein most men did surpasse,
His worthie workes defend his praise.
Such was his skill to graue in stone,
the like to him was neuer none.

This cunning caruer thought in minde
Some passing peece to fine to frame,
As worthy were to leaue behinde,
thereby to winne immortall fame:
That men might say when he were gone,
This picture graued Pigmalion.

And for because his cunning great,
In euery point might well appeare;
A woman he would counterfet,
(Who of all creatures is most cleare:)

A louer pearst with Cupids bowe,
Thinkes long till he be rid from woe;

VVhen shurd [illegible]
the manner [illegible]
The silly [illegible]
in danger of [illegible]
So in like case [illegible] Cupid hath
with a strong [illegible]
Pierst through the [illegible] of louers true
as all against [illegible]
Before his [illegible]
bowne for to [illegible]
No stinging [illegible]
no buckler nor no [illegible]
This Cupid [illegible]
with fiery [illegible]
Hath wounded me [illegible]
and chiefly [illegible]
There [illegible]
there doth the [illegible]
All remedie [illegible]
to ease me [illegible]
Except thou [illegible] I write,
some comfort [illegible]
[illegible]
[illegible]
[illegible]
Destroy me [illegible]
without thy [illegible]
[illegible]
[illegible]

With pitious plaints, and grieuous grones
That loue a hastie headie knight,
Who hath vaine nature's points aright.

Oh would I might Pigmalions part
In some respectes now fully play,
Her to imbrace that hath my heart,
And sometimes in my bed to lay:
I should finde better passtime sure,
Then poore Pigmalion could procure.

But (oh) I dare not burning brest,
Ne lingring loue, to her vnfold,
For feare of further dangers prest,
If that the same vilsaine she should.
Therefore with Syfiphus I mone,
Thus rolling still the restlesse stone.

FINIS.

A Louer hath his Ladies heart,
And writes to her as is his part.

LIke as the valiant souldier stoute
when conquest he hath won,
Reioyceth much (expulsing doubt)
for such a deede so donne.
Or as the shipman, when that he
the strugling stormes hath past,
Doth ioy in minde at length to see
the calme and gentle blast:
Or as the Merchant, when great toyle
and trauell he hath had,
In many a forrein countrie soyle,
at his returne is glad,
So I likewise whome Cupid sore,

That worthie worke might well compare,
With worthie creature was his care.

Pigmalion paling paines did take,
To bring this woman with worke about,
Which so in Marble he did make,
That like was not the world throughout,
Each point so perfect did appeare,
that naught but life then lacked there.

And to be briefe, it was so wrought,
That he himselfe inamored fell
With this fine peece, and still he thought,
She was alive and loued him well,
And that she smiled with smiling lips,
Thus to and fro his fancie skips.

Full oft he kist, and brast also
This marble maiden made of stone,
He set her at his table tho,
And gaue her meate but she would none:
the meat still in her mouth remaind,
which thing Pigmalion greatly paind.

Yet fancies fond so fraught his head
with blind delights of burning loue,
that he this stone laid in his bed,
And thence could not his minde remoue,
With her in armes he gan her cloth,
A colde companion I suppose.

Thus Pigmalion pines away,
For loue of such a marble stone,
What marueil then though I decay.

With

with ſtedfaſt fixed loue.
Let both our mindes together gree,
as though they were but one.
With both our hearts ſo fixed bee,
as can be better none.
Wherof I doubte not (God I take)
to witneſſe at this time,)
For I had rather life forſake,
then chance ſhould ſuch a crime.
The like I know in you doth reſt,
and ſhall continue ſtill,
As faithfully you haue expreſt
your true loue and good will.
Thus reſt I then my hart (my deare)
(who makes my ioyes excell:)
The gods vs guide from doubting feare,
and thus my deare Farewell.

FINIS.

A Louer ſicke for very loue,
To pitie doth his Ladie moue.

WIth God doth guide the courſe of man
directing all his waies,
And ordereth euery liuing thing,
as his good will doth plaſe,
We mortall men muſt needs ſubmit,
our ſelues to Gods decrees
And looke what fate ſhall pleaſe him ſend
therewith content to be.
Sometimes, by health and welth he doth
declare his feruent loue,
And oft againe with ſickneſs great,
our veſſels fraile doth moue.
And for example, I my ſelfe

hath wearied with his warre,
And tossed with his raging roze
of seas, then make or mar:
Sith danger great, at length I haue
(the Gods I thanke therefore)
Attend the thing that I doe craue,
so now I ioy much more,
then any of the foresaid staies,
and good cause is there why:
For if I had not found good Fates,
right well forsooth knew I,
My griefe had beene much more then theirs
with nothing lesse then death,
Or liuing else in deadly feares,
whyle I had ioyde this breath.
But sith that all my doubts are past,
I ioy, and ioy againe,
For that I haue obtained at last,
redresse of greatest paine.
And you deer dame to whome I write
mine onely ioy and stay,
Be glad with me, reuiue your spirit,
as well I trust you may.
For though the time be not yet come,
it is not long behinde,
Ere we shall ioy the totall summe,
and haue our wished minde.
Then shalbe tride our truthfull hearts,
then shall our loue be showne,
Then shalbe left our stinging smarts,
then shall no griefe be knowne,
But in the meane time faithfully,
(as doth of right behoue,)
Let ech shewe other constancie,

with

and purchaſe me great teſt,
Thus being bold now for to craue,
this fauour at thy hand,
with fingers faint I finiſh heere,
and ſtill thy ſeruant ſtand.

FINIS.

A faithfull Louer feeling ſmart,
doth nip his Ladie falſe of heart,

LIke as the Crocodyle,
that beaſt of cruell kinde,
Doth weepe and waple and make great mone
mans ſences ſo to blinde:
And doth diſſemble much,
with flattering falſe intent,
As though great loue, and friendſhip eke,
to him poore man ſhe ment.
Vntill ſuch time that ſhee,
haue caught him in her clawes:
But then (Alas) with bloody teeth,
ſhe kils where is no cauſe,
So thou (deere dame) haſt done,
(or wouldeſt at leaſt) by mee:
Not forcing nor to hurt thy friend,
though no iuſt cauſe there bee,
May I not iuſtly ſay,
oh cruell tyger than,
What meaneſt thou in raging wiſe,
to kill a faithfull man?
Is faith full firmely fixt,
is promiſe perfect made,
Of thee (deere dame) no more eſteemd;
then cruell is thy trade.
Why ſhouldeſt thou deſtroy,

of late his hand haue felt:
But now at last most louinglie,
with me again hath delt.
Yea Atropos had almost cut
(my vitall threed alunder:
If thother sisters had not saide
it should continue longer.
Yea dreadfull death stood at the dooze
and wouldе haue stepped in:
If mighty Ioue, (who ruleth all)
had not contrary bin.
Thus haue I told the toyling strife,
twixt lingring life and death,
which almost had bereft from mee,
this present vitall breath.
Then iudge nothing amisse (my deere)
ne let me blamed be:
Although in deed of many daies,
I haue not been with thee,
For sure thou hast been still with mee,
and present in my minde;
Though feeble ioynts and lack of strength,
at home my corps assigne.
So that I could not come to thee,
As I would faine haue done.
and as I would by Gods good grace,
when I my health haue wonne,
But in the meane time this shalbe,
thee heartily to pray,
That if thou haue occasion for
to come or goe this way,
To take the paines to visite me,
with passions yet oppress:
For sure thy presence will me ioy,

and

an hundred fold certaine.
Well, well, I ſay leaue off
thy cruel ſcourging mind:
And practiſe not thy faith to be,
ſo falſe and ſo vnkind,
Elſe ſhalt thou ſurely feel,
The force of Cupids bowe,
whoſe arrowes haue not touch't thee yet
As thou doeſt plainly ſhewe:
And thus (deare dame) adieu,
ſith that thou art ſo ſtrange:
For certainly I know right well
that Eſtrild is no grainge.
And now I will take holde
vpon ſome ſtedfaſt ſtay:
Not truſting for the ſlippery Eele
ſith ſhee will needs away.
And as a burned child,
the fire ſtill doth dread:
So am I warned at the firſt,
hereafter to take heede.

FINIS. W. F.

A Table

the heart that would thee well:
And after pleasant friendly words,
to shew thy selfe so fell:
How canst thou then excuse,
thy double dealing heart:
With vndeserued certainly,
thou causedst me to smart:
But for thy fickle faith,
and promise broken so,
The Gods (no doubt) shall thee reward,
with pinching paine and wo.
Then shalt thou vainly feele,
how thou hast dealt with me:
And then also shall I reioyce,
thy punishment to see:
I reade how Harpalus,
faire Phillida did pray,
But she with cheeking taunts and mockes,
his purpose did gainesay.
The Gods regarding this,
tooke pitty on his case,
And punished her cruell fact,
within a little space:
Her heart was shortly set
on fire, with Cornis ioue,
Who passed not a pinne for her
as she did plainly proue,
Wherby she pinde away:
the like may chance to you,
Or greater punishment (no doubte)
sith thou hast been vntrue.
Think not therfore thou canst
Vnpunished remaine
For why? thy fault is worse then hers

an

Cicero, touching the conspiracie of Catiline, 63

How to write by maner of complaynte or lamentation, for an injury received.

The example, wherein Appius writeth to Cesar, of injury donne him by Cicero. 66

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